

# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER.

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I stood beside the altar toward the East  
and with crossed arms made meditation there:

"God of our Hearts I lay me down in Peace,  
let Peace Profound abide with all that lives,  
for Thou art in all Beings everywhere;—  
Light of all light, Life of all life Thou art,  
Love of all love. I, now attuned with Thee,  
thank Thee for all the blessings of this day;  
offer Thee love and service of a son,  
that my will may accomplish Thy Good Will,  
waking, or sleeping, when the soul is free."

from "Armatheon and Daphne"  
by Mary Ellis Robins, F. R. C.

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FOR MEMBERS ONLY

# Greetings!



DEAR FRATRES AND SORORES:

It is just twenty years ago that the AMORC in its new cycle of operation in America was entering upon a very vital year of its rebirth.

Thinking of this month as being the beginning of a new year, we cannot help associating the year 1938 with the year 1918. In the summer of 1917 we had held in Pittsburgh, Pennsylvania, our first National Convention, at which time the proposed Constitution of the Order was submitted to the assembled Convention by a committee of members who had been laboring with it for many months, and paragraph by paragraph it was voted upon and adopted. Throughout the fall of 1917 and the spring of 1918, we felt the effects of the impetus given to the Order by this first National Convention, the adoption of its National Constitution, and the many important proposals that had been submitted to the Convention in the form of resolutions and adoptions. Many important branches of our activities, and many vital principles, were set into motion and released to our members during the fall of 1917 and the spring of 1918 because of the solidarity that was established by the first Convention and by the adoption of the Constitution. During the spring of 1918—just twenty years ago—we were looking forward to our second National Convention to be held in New York in the summer. This was to be just as important as the first one, inasmuch as it was to be attended by representatives of the international organization in other countries, and because many documents and important manuscripts held in the archives of our foreign branches were to be released to us as a result of the completion of our national organization in America.

And then again, just twenty years ago the world was as universally disturbed politically as it is today, and we who had been to Europe in 1909 and had kept up our European contacts through our branches in Europe, knew that the great World War was inevitable and we knew also that this had disturbed the operation of the organization in many countries and brought about many transitions that were regrettable. But we also knew that the Cosmic would find opportunity in the upset conditions, and the disastrous conditions which followed the start of the war, to bring home to many millions of persons the vital message of the need for universal brotherhood and universal peace.

Today the outlook is much the same, though not so serious in the contemplated loss of human life and destruction of property. The world is again in a restless and disturbed political condition, but the bright Cosmic lights are shining, and are even more illuminating and more inspiring than ever before. Man is beginning to see and comprehend the greater things that lie beyond the horizon of objective and materialistic evaluation.

The fact that we have in America today a spiritual and psychic hierarchy, composed of many thousands of intellectual, intelligent and spiritually developed beings like that Hierarchy of our Rosicrucian Brotherhood, and the fact that we have in the Western World today many thousands of men, women and young people who are focalizing their attention, their hopes, and their aspirations upon higher things, and with a better understanding of the principles of life and of universal consciousness, is helping to make the Western World a better world.

And this is just as true of the activities, the interests and vital power of the Rosicrucian Order in other lands.

The rapid growth and development of the Rosicrucian Order throughout the world is one of the most hopeful and inspiring signs of the times. In no past year or period of any century has the Rosicrucian Order grown so rapidly, and grown so strong in its mental and spiritual power, and so unified in its cooperative activities and its benefits to humanity as in the past ten years. Yet, we cannot for one moment look upon the past history of the Order as having been inconsequential. It required centuries to lay the foundation, to establish the principles and prepare the workers, all of which and all of whom form the magnificent, firm foundation upon which the Order has been building and erecting its superstructure in the past ten years. Without that earlier foundation, and without the many centuries of preparation, the Order would not be able to accomplish what it is accomplishing today. And without the excellent revelations, the devotion to spiritual meditation, and the continuous welcoming of divine inspirations on the part of the past great Masters and philosophers, going way back into the early Egyptian history, we would not have been able even to lay the foundation, let alone build the present rapidly growing superstructure.

So while we look forward to the next twelve months as a new year, with greater opportunities for achievement and success and the fulfillment

of our desires and ambitions unselfishly, let us be mindful of the great work that has been accomplished in the past, even to the most remote days of our traditional activities. Certainly our Forum family constitutes one of the vital powers of the Rosicrucian organization in the Western World. The members of our Forum family are better prepared, with better understanding and comprehension, with better interpretation and translation of the principles and ideals of the organization than those who are outside of the Forum family. With this better understanding and the results that come therefrom, we have been able to cope with many vital situations, we have been able to spread the light and the truth into the darkest corners of human consciousness, and we have been able to promote newer and better ideas in the most obscure corners of this Western World. We are justly proud of our Forum family, but we are even more happy in the realization that we have in the Forum family — or Forum circle as it may be called — thousands of cooperative workers who have proved on many occasions their willingness and readiness to sacrifice everything for the principles that they hold dear and which they have found to be sound, rational, universally good, and constructively applicable to the advancement of civilization and good citizenship. Back of it all is the spiritual power that strengthens the characters, develops the personalities, and makes for soul advancement and peace profound.

So I greet our Forum circle and our Forum family at the beginning of this new year, and wish for them individually and collectively every good thing that they wish for others, and assure them that we value their membership most highly and appreciate their love, their confidence, and their services.

Fraternally,

H. SPENCER LEWIS,

*Imperator.*

### Spirit Photographs

This afternoon I want to take up with the Forum a matter that must be of interest to a great many of our members. From one end of the year to the other our members send to me, or to our offices, examples of so-called "spirit" photographs or "ghost" photographs or freak photographs. The stories that accompany these photographs generally bring a smile to us. Take the one, for instance, that is a picture of somebody's rose garden or a section of a rose garden with a large vine growing above a fence. In the middle of the vine and amid the leaves and flowers there appear the face and shoulders of Jesus the Christ.

This picture of Jesus, faint but distinct, looks very much like some of the pictures of Jesus that are issued in various forms by the Roman Catholic Church or Roman Catholic societies. Examples of this so-called spirit photograph of Jesus have come to us from as far north as Seattle, Washington, and as far east as Augusta, Maine, and from Florida and Southern California and from many of the cities and states in between these four points. In practically every case the letter which accompanies the photograph states that the photograph was given to the writer by an elderly woman or an elderly man, or a middle-aged woman or middle-aged man, who claimed that he or she took the photograph with an ordinary camera and when the film was developed, instead of there being just a nice picture of the garden, there was the picture of Jesus standing amid the flowers.

Now it cannot be possible that in hundreds of places in the United States the same type of person used the same sized camera and deliberately went out in the garden to photograph an uninteresting vine, and then found it to contain the same type and style and picture of Jesus that is shown in these photographs. It is very evident to us that all of these prints which we have received were made from the same negative. Some of the prints are pasted on cards to preserve them, some are unmounted and folded, and some are very carefully preserved between sheets of tissue paper, and some are not. Each person who sends the picture to us believes the story that was told by the person who gave the photograph to him. If such a thing happened only once, we might be inclined to think there was some mystery about it, but when we receive so many every year, we know there is somebody selling these photographs, and that the persons who buy them pass them on to someone else with the fantastic tale that they made the photograph themselves in their own gardens.

And I am reminded of all this by a photograph that was sent to me recently. It is a small, carefully mounted brown and white picture about two and a half inches wide, and four and a half inches tall. The picture shows the corner of a table in a sitting room adjoining a large expanse of blank wall, and faintly in the space of the blank wall is seen the outline, face and body, of an elderly man. This photograph is supposed to be a spirit photograph or a photograph of a spirit, and, as in all such cases, the story is that the photographer was taking an ordinary picture and when he developed the film he unexpectedly discovered this faint image of a human being or a spirit in the background.

Now the strange thing about all of these types of spirit photographs is the manner in which they

are taken. What kind of photographer is it—professional or amateur—who goes around in a house taking pictures of blank walls with only the corner of a table showing at one side of the picture, or part of an empty chair showing at one side of the picture, and all the rest of the wall blank, with not even a framed picture on the wall? Even the most amateurish of amateur photographers would not waste his time, let alone the film, in photographing a blank wall. The very composition of these pictures, with only the edge of a chair showing at one side of the picture, or only the corner of a table showing at the edge of the picture, and all the rest of the background blank, plainly reveals that the photographer who took the picture anticipated and expected something to appear in the blank space of the wall. There is no other explanation for taking such pictures. And of course, everyone well experienced in photography knows that it is an easy matter to superimpose or to double-expose one kind of a picture upon another.

It is the easiest thing in the world to take a picture of a blank wall with only a piece of a table or chair showing at the side, and then point the camera at some photograph or painting of some person and make another exposure on top of the first one; then when the film is developed we see the faint outline of the second picture against the background of the first one. That is the simplest form of trick photography. It probably was discovered when the first amateur took a picture of a barn with a tall steeple out in the country, and then forgot to turn the film, and later took a picture of a cow in a field, and found, when he developed the film, that the cow was straddling the steeple of the barn up in the sky. The fact that the picture is taken against a blank wall, or with a space provided in advance for the insertion of a fake picture, shows that this kind of spirit photograph was not made accidentally or unconsciously, and that the spirit did not just invisibly photograph itself in the midst of a picture without the knowledge of the photographer.

Going back again to the picture containing the faint impression of Jesus, I want to know what kind of an amateur photographer it is who wastes a large piece of good film photographing an uninteresting gray or black vine on a fence. The background in such a picture clearly shows that it was selected because it was dark and lacking in detail, and made a good background for superimposing a face, figure, or something else. If such spirit photographs were made of scenes or places that a photographer would ordinarily take, then we might begin to give some credence to them, but of course every photographer—

especially those who make these trick photographs—knows it is very hard to place a face and body of an individual with clearness against buildings and sunlit lawns, clouds, and other things that might appear in a regular outdoor photograph.

Occasionally some photographer tries to make a trick spirit photograph, and make it appear rational and sensible. So he has a person sit in a chair as though he were going to make a photographic portrait of him, and then inserts a "spirit" person just above the head and shoulders of the live person sitting in the chair. But we have noticed in the average such photograph sent to us, or in fact in nine out of ten of them, that the photographer, in arranging the human being in a chair for such a picture, always manages to have the human being sitting in a chair way down at the bottom of the picture, with a large blank space of wall above and on each side of the human subject. Now, even an amateur photographer in making a home portrait of a friend or relative will strive to the utmost to have that portrait or the subject occupy as much of the photograph as possible. He will want to have the head and shoulders as large as can be fitted conveniently into the space of the photograph. He will not have his mind on leaving four-fifths of the photograph blank for the possible impression of any spirit that might be hovering around the living subject.

We have seen a few snapshots of persons, and a few photo studio portraits of persons, where the head and shoulders of the human subject occupied the major portion of the picture, as is usually the case in any good portrait, and where some faintly outlined face appears just above the shoulders or head of the seated person, squeezed into just what little space is left of the photograph. This is more natural than seeing the head and shoulders of the seated person way down at the bottom of the photograph, and the spirit way above the head. It is a simple matter for any photographer to insert any type or style of head in such a blank space, and usually it is done by rephotographing an old photograph of a person who has passed on.

Perhaps sometime during one of our Conventions here, when the students at the Rose-Croix University and the Convention delegates are spending their spare hours in the Science Building and in the moving picture and photographic rooms, we will make a few "fake" spirit photographs to show them how easily it can be done, even under strict supervision and without being easily detected. Then we may publish a few of these on one page of *The Rosicrucian Digest* so that our members can see how it is done, and what such pictures look like. Perhaps this will bring an end to the flood of spirit photographs

that are going all over the country, and being passed around as personal individual experiences.

I hope that none of our Forum members will get the idea that I am trying to claim that there is no such thing as a genuine photograph that clearly shows the impress of an aura or of a personality. Such a thing has occurred to me three or four times in my twenty years of work in photography, and in each case it has occurred unexpectedly and with results that could easily have been improved upon if the photograph had been fraudulently made. But there are certain tell-tales or ear-marks about a genuine photograph of this kind that distinguish it from the frauds which are being circulated.

### Our Recommendations

I want to speak to our Forum members this morning on a point that will help many to understand this correctly and at the same time save a lot of unnecessary correspondence.

From time to time in these Forums I speak of various devices, instruments, preparations and other things that are offered on the market or offered professionally to persons, and state that we have tested some of them and have found some good, some bad, and some indifferent. Often we recommend that certain things be purchased or used. But I want our readers to understand, and all of our members of the Forum to understand, that when we speak of these various things and occasionally make recommendations or state some words of approval, this does not imply we are selling those things that are recommended or favorably commented upon. Everything that AMORC has for sale through its Supply Bureau is either listed in its catalogue or announced in our magazine pages. We are not operating a general commercial institution for the sale of electrical instruments, farm implements, agricultural implements, drugstore remedies, household appliances, rugs, carpets, furniture, automobiles, washing machines, refrigerators, lighting fixtures, and every other thing that may be casually mentioned in some of our Forum discussions. Whenever we do make a definite recommendation advising our members to purchase something if they possibly can, such as a book for instance, we try to state definitely where it can be purchased, direct from the manufacturer or sales agent. In such cases we have absolutely nothing to do with the sale of the article, make no profits or commissions on such sales, and do not know how many of our members make such purchases, or through whom they make them.

I have in mind, for instance, a comment that I recently made in one of our Forum discussions regarding electronic machines used in the diag-

nosis and cure of diseases. I meant by my comments to imply that the market is being flooded with so-called inventions along this line, and that from week to week and month to month we receive circulars from different manufacturers claiming they have electrical machines that will instantly diagnose the ailments of an individual and at the same time give practical treatments for the cure of the ailments. Many of these devices are announced and advertised with the most extraordinary and elaborate pretensions possible. But I stated that in a test we made some little time ago we found that only two of those devices were really practical and helpful to a certain degree, and that all who were investigating this sort of machines and electrical devices should use extreme caution and good judgment.

Now certainly there was nothing in that discussion about these machines that intimated we had the two recommended or best machines for sale here at Headquarters. Yet I have received some letters from persons asking me to quote prices on the two electrical machines which we had for sale, and which I recommended in the Forum magazine. We have not any such machines for sale, and would not sell any if we had them. We are not in the business of selling such things, and the mere fact that I stated two or three were better than others did not mean that we had them here any longer after we completed our tests, or that we were promoting the sale of them. I have had to admit to those who wrote to me about them that I do not even remember the names or makes of the two that were better than the others, and therefore I could not even recommend them.

Unless our Forum comments can remain absolutely free of commercialism, bias and prejudice, and unless I can continue to make my recommendations impersonally and without any thought of aiding or assisting in the sale of the things, then my recommendations will be of no value and I will discontinue them. When I recommend any book or any help to our members, it is absolutely free from any taint or profit to the organization or to me personally. That is why we tell our members where to buy the books direct, and not through us. When I do state that certain books are to be bought through us, it is because the books are hard to secure, or the edition has been exhausted, and we have been able to get out of a warehouse or storehouse the last few copies of the books, and in this way we occasionally are able to supply some of these books at a great saving of time and money to our members.

However, it is very seldom that we recommend that anything be purchased from us except our own books which we have edited, printed and

prepared for our members. All other things are uncontrolled by us and represent no profit or interest to us except what help they will give to our members. And when we do not say we have the devices for sale, or mention the name and price of them, then the recommendation does not carry with it any idea that our members should buy the recommended thing or the thing commented upon through us, or that we are interested in the promotion or sale of it.

In the past fifteen years I have recommended—through our monographs, magazines and elsewhere—hundreds of useful and helpful devices, some of which have been bought by hundreds and thousands of our members, and yet neither the organization nor myself has ever received a single penny of commission, remuneration, reward or recompense for such recommendations. And I want to keep this clean record, and I want to have our members understand that this matter is something of an ethical nature with us, and that we are anxious to maintain this record in every respect.

### Life's Activities, Summer or Winter

Here is an interesting question brought to our Forum this morning by a Soror from Wilmington, Delaware. She says she has been informed (she does not state where or by whom) that all of the cell activities and certain other regenerative or recreative activities in the body are not so active or so creative in the cold winter season as in the summer season. She says she cannot understand why and how this is true.

In the first place, it is not true, and therefore there is no need to worry about how or why it is true. Of course, it is possible that with some types of individuals there is more open air exercise, more breathing of good fresh air, and more development of various parts of the body during the open summer season than during the winter season. I know that we have some members living in parts of the country where the winters are hard and long, who practically crawl into holes at the beginning of winter and stay there all through the winter months and crawl out again into the vital life air of the open spaces in the spring. In some parts of this North American continent such a method of living is almost unavoidable.

Persons who live in close confinement and close quarters throughout the long winter months are not apt to be as healthy, and therefore as active, in some of their rejuvenative or recreative processes as in the summer. But this is not due to any process of nature's, but due to man's arbitrary selection of ways and means of adjusting himself to nature's conditions. There are others

who live just as much out of doors in the winter as in the summer, and of course there are many millions of persons who have learned how to adjust themselves in the winter season and live as happily and healthfully in the winter cold and in zero weather as at any other time. And there are those who by force of circumstances, economic conditions and occupations, have to be out of doors as much in the winter as in the summer. Nature's processes, within the human body at least, do not recognize seasons or geographical locations. They are affected by climatic conditions and Cosmic conditions, but man has the freedom of action to change his locations and adjust himself. If he does not do so, and remains either in the winter months or in summer months where climatic and other conditions are unfavorable to his health, that is not a fault of nature but a fault of man.

However, this idea which this good Soror has presented to us is typical of some of the inane ideas that are being taught in some of the schools of mystery philosophy, and which are wilfully developed and taught to the students for the purpose of mystifying and perplexing them. The number of children who are born in the fall months throughout the various parts of North America, for instance, and in other parts of the world, would plainly indicate that, since their conception must have occurred during the winter months, there was no abnormal degree of lessening of the vital forces, creative forces, and regenerative processes in the human body during the winter months.

### Things You Should See

This morning I want to introduce into our Forum discussions something that I think will be of great interest to many hundreds of our members if they read about this in our Forum magazine.

I know that hundreds, if not thousands, of our members would like to see many of the wonderful shrines, holy places, and historic sites that make up the interesting itinerary through Egypt and the Holy Land. Few persons, however, can afford either the time or expense involved in taking a Mediterranean cruise and going to Egypt or Palestine. Most of those who do go to these places in the Near East have in mind certain definite sacred mystic or holy places that they want to see, and these constitute the important part of the visit. While they may enjoy the climate, and the contact with the customs, habits and peoples of the Near East, they feel that their journey is not worth the while if they do not see the oldest and most historic of famous places.

But I want to tell of a method whereby hundreds of our members may see very marvelous replicas of these holy mystical shrines and places without going either to Egypt or Palestine. In fact, you can remain right here in your own country of North America, and stay within the boundaries of United States, and see many things that constitute the very essence of a trip to Egypt and Palestine.

For those who want to see the most holy and sacred of Biblical and Scriptural shrines connected with the birth and life of Jesus Christ, I recommend a visit to Washington, D. C., to the wonderful area known as *Mount St. Sepulchre*. It is almost in the heart of Washington, D. C., and easily reached. First of all, we find here marvelous grounds, lawns, and natural scenery, improved to simulate, and in fact present an almost perfect replica of, places in Europe and Palestine. Perhaps the most significant and surprising part of these grounds is a complete representation of the famous Grotto of Lourdes. This is an accurate copy of the world-famous shrine in Southern France where in 1858 it was claimed that the Immaculate Virgin appeared to a peasant girl. It is at this famous Grotto in France that over five thousand so-called miraculous cures have occurred, most of which have been authenticated by medical authorities as being beyond human understanding. Here one will see a replica of the famous pool of water in which miracles of healing have occurred, replicas of all of the magnificent statuary, shrubbery, rocks and other things that have made the real Grotto of Lourdes so famous and so beautiful. Remember that these replicas in the gardens in Washington are full size, and not miniature replicas.

Then, in the center of these magnificent grounds, is the famous Franciscan Monastery, a huge structure in old Monastic architecture which is magnificently reminiscent of the early Franciscan Missions. Within this Monastery, in addition to the usual chapels, altars, sacristy, holy sepulchre, magnificent marble stairways and sculptures, are other full-size replicas of the most sacred places in Palestine and Jerusalem. First of all, there are to be found in the lower part of this Monastery replicas of the famous passageways of the Catacombs which constitute the most interesting sight in Rome. These subterranean passageways are so identical with those in Rome that once one is within them it is difficult to tell whether one is beneath the surface of the earth of the old Roman city or in Washington, D. C. There are also the Catacomb chapels with replicas of the ancient sacred altars and many of the statues and carvings to be found in the ancient Catacombs. In another part of the Monastery is to be found a full-size and perfect replica of the Grotto of Nazareth,

showing the Shrine of the Annunciation just as it is today in the little village of Nazareth in Galilee. There is also a crypt known as the Martyr's Crypt and a replica of the famous Purgatory Chapel.

Most interesting of all is a complete and perfect replica of the Grotto of Bethlehem, showing the shrine and altar constructed over the identical place where it is claimed the Saviour came into the world as a little child, including the manger in which the Holy Child was placed by Mary, also the Altar of the Magi where it is claimed the Three Wise Men stood in the presence of the Infant Jesus. Then there is to be seen a full-size replica of the Grotto of Gethsemane, representing in perfect detail the original Grotto that stands in the Garden of Gethsemane in Jerusalem. Within the grounds of this famous place is also to be seen the Tomb of the Blessed Virgin as it is today and always has been in the Valley of Gethsemane in Jerusalem. This particular tomb has been revered even by the Mohammedans as well as by all Christians.

Another series of interesting replicas are those constituting the "Way of the Cross" as seen in Jerusalem. Another replica is that of the Chapel of the Ascension, duplicating that built by the Crusaders in the 12th century over the place on Mount Olivet made sacred by the Ascension of Jesus into Heaven. In many of these sacred shrines and replicas there are stones and pieces of material symbolism that have been brought from Jerusalem, and some of them are not only very ancient but highly revered. Because of the presence of these actual ancient sacred stones, one feels in these shrines the intense vibrations of the emotions and sacred adoration and reverence of the thousands of persons in the past who have stood before them or stood upon them when they were in their original places in Palestine.

These famous grounds, including the Monastery and all of its shrines and sacred places, are open to visitors every day from 8:00 a. m. to 5 p. m. One does not have to be a member of the Christian Church or of the Roman Catholic faith in order to have the privilege of visiting these impressive sights, but it is expected, of course, that all who do visit them will do so in the utmost sincerity and reverential attitude.

When one stops to realize that annually thousands of persons, if not hundreds of thousands, journey from all parts of the world to Palestine to see these various shrines and chapels, which even aside from their religious significance, their architectural beauty, their antiquity, their symbolism and their significance are worthy of study and examination, certainly a visit to this particular section of Washington in the District of Columbia is worthwhile and particularly so to

students of mysticism and religious philosophy and the higher and more significant spiritual things of life.

Of course, Washington is also replete with other historic sites associated with early American history, and in the springtime particularly, the environs of Washington and the northern part of Virginia are the most beautiful of any place on the eastern seaboard of the United States.

Then, as far as replicas of Egyptian mystical places are concerned, here at Rosicrucian Park we are fortunate in having some of the most impressive and symbolical of these mystic Egyptian shrines. Rosicrucian Park itself is like a section of Egypt. All of the buildings, constituting fourteen units of structure, are in Egyptian or oriental architecture, with the Egyptian coloring and style predominating. There are buildings that represent mosques, tombs, auditoriums, ancient temples and pylons. At the present time three more buildings are being erected at Rosicrucian Park to enlarge the Museum and enlarge the administration departments. The Museum buildings are in Byzantine architecture, and the Rosicrucian Auditorium where the Conventions are held is in Moorish architecture. The Planetarium is a replica of an Arabic mosque, with all of the details of architecture and coloring. On the grounds of Rosicrucian Park are to be seen sculptures representing symbolical figures, and this very winter we are erecting a replica of one of the great obelisks that stands at Heliopolis, with all of its beautiful symbolical hieroglyphic carvings and gold cap. In front of this obelisk are stone replicas of the Sphinxes that constitute the approach to the pylon of the temple at Luxor. There are an Egyptian fountain, Egyptian gardens and Egyptian walls. The Supreme Temple building is in pure Egyptian architecture on the outside, and the temple itself is a beautiful replica of the interior architecture and decorations of an old temple along the Nile. Then there is also the Rose-Croix University Science Building in very impressive Egyptian architecture, but with many departments of instruments, equipment, machinery, and appliances that are used in demonstrating and testing all of the Rosicrucian principles, as well as the principles of physics, chemistry, electricity, alchemy, astronomy, and the various other sciences that are covered in not only the usual courses of study in other universities, but the special courses of study at the Rose-Croix University.

In the Museum are to be seen stones, statuary, jewelry, carvings, tapestries, scarabs and other items that have come from ancient Egypt as well as replicas of Egyptian and historical statuary and carvings from all parts of the Oriental world, including the famous Rosetta Stone, the bust of

Nefertiti (the queen wife of Amenhotep IV) and other items that are not duplicated anywhere else in the world. Various museums of Europe, and especially of Egypt, have shipped these items to us, and only within the past few months another thousand items have been added to the museum collection, necessitating the enlargement of the Museum Building. These new items include full-size mummies in their sarcophagi, mummy heads, Egyptian pottery, jewelry and other items.

The evolution of man in all of his stages, from primitive type to modern type, is shown not only with full-size busts of the heads of these primitive types, but with scenic settings showing primitive man in his various stages in his natural habitat. But perhaps the most interesting feature, in addition to the Egyptian paintings and sculptures and other hundreds of exhibits, is the full-size replica of a rock tomb from the Valley of the Kings along the banks of the Nile. One enters this rock tomb through a narrow passageway, just as is done in Egypt, and enters the most sacred enclosure where Egyptian statuary from Egypt and carvings on the walls show how these burial chambers were constructed, and the burial passageways closed.

One of the newest additions to these Museum buildings will be a replica in full size and in complete color, architecture and statuary, of the famous Egyptian Temple that stands in the Vatican City in Rome. This has always been a famous sight for tourists, and this replica at Rosicrucian Park will be the only full-size and natural replica in America of that Vatican Egyptian Temple.

So one may plainly see that by visiting Rosicrucian Park in the summer at the Convention or at any other time through the year, one can enjoy hours of real instruction and intellectual and mystical benefit, while at the same time enjoying the atmosphere, settings, Egyptian buildings, shrubbery, architecture and art. We do hope that our members will try and make it a definite part of their recreational and instructional plans to visit Rosicrucian Park and enjoy the scenery of California as well, and visit Washington and see the sacred shrines I have described. Visit either one or both of these places and enjoy the benefit of foreign travel without leaving your own country.

### **"Thou Shalt Not Kill!"**

I have before me an interesting fact presented as a historical fact, one which I think our Forum members will be glad to know about and help me to investigate.

One of our good Fratres living in Panama claims that "during the first semester of 1914 the catechism books in the Roman Catholic schools at



the Paris Diocese were withdrawn by order of the Archbishop and immediately replaced by new ones in which only one phrase or one sentence had been changed. This change was in connection with the commandment, "Thou Shalt Not Kill!" The change consisted of adding a comma after the word "kill" and then adding two new words. This, then, changed the commandment and the catechism to read, "Thou Shalt Not Kill, Without Right!" The Frater claims that this was an arbitrary interpretation and a very serious alteration not only of the teachings of Jesus but of the commandments that have stood unchanged for so many centuries.

I have no way at the present time of verifying the facts involved in this statement, while I have every right to assume that our good Frater is thoroughly acquainted with the facts and knows what he is stating. But I do hope that some of our Forum members who are now living in Paris, or who have lived in Paris, or who have been in contact with the Roman Catholic Diocese of that district, can investigate and determine whether this is true or not. I would like to know, also, how many of the present books of catechism of the Roman Catholic Church contain this commandment in its altered form, as stated above, or whether any of the books have been changed in other countries as suggested by this Frater.

My interest, and the interest of all of us in this matter lies in the fact that the added phrase, "without right," is so broad and so indefinite that it leaves the individual to decide what constitutes rightful killing and what constitutes wrongful killing. As the commandment has always stood in the past, it was so inclusive, so definite, so positive, that it left nothing to the individual to determine or analyze. This very point has been used to criticize the commandment, because it has been claimed by a great many that the Bible itself justified killings in certain circumstances, especially the killing of animals for sacrifice, the killing of men in warfare, the killing of evil-doers and so forth. These critics have also argued that if the commandment were to be fulfilled in its spirit and to the letter of the words, we could eat no flesh of animals, fish or fowl, and that we could eat no fruit that was killed after being taken from the trees, and that even the eating of hens' eggs would be a violation of the commandment inasmuch as an egg is potentially a living entity.

But, if this ancient commandment as it appears in the Bible presents complications and problems because of its broadness, how much more is the problem complicated by the introduction of the words, "without right!" Nearly every criminal charged with murder, or who is proved guilty of murder, attempts to justify his act by claiming that it was *right* in some sense or other. If we

try to claim that only a group of government officials constituting a war board, or the president of the country or its congress has the right to determine that killing is right in connection with war, then we have to admit that the human consciousness and the human mind have the privilege of determining what is right or wrong in regard to killing. If we grant this privilege to some, we must grant it to all individuals, and therefore the commandment might well read, "Thou Shalt Not Kill, Unless Thou Believest It Is Right, Convenient, Necessary, Profitable, or Unavoidable." Then we might just as well do away with the commandment altogether.

Personally, I do not believe that such a change in the Roman Catholic Catechism was made, and if it was, it was certainly made without official sanction, and probably for the very purpose of bringing criticism and condemnation upon the Roman Catholic Church. If any of the members of our Forum family can throw more light on this subject, I shall be glad to have them write to me personally about it, but I must have facts that can be authenticated and substantiated if I am to give them any credence.

It is bad enough now, as it is, that we try to condone the various forms of killing in which we indulge for the sake of providing ourselves with food and nourishment, and in cases of so-called self-defense, and in warfare. We are constantly adding to our Karma, very likely, through our failure or inability to abide by that commandment that "Thou Shalt Not Kill!" It is probably one of the greatest sins that all of us commit, and very likely in future incarnations we shall all regret it. But if the commandment is modified in any way, then we shall lose respect for it altogether, and become even more sinful.

### A Bouquet from a Medical Physician

This morning I want to read to the Forum a few words from a report that came to me from Dr. Auringer, who lives in one of our large eastern states. He is a medical physician, actively engaged in his medical practice, and one who is very well experienced and of unusual training and ability. He is sometimes called upon to attend conventions of medical men because of his special medical connections, and he is in our very highest degrees of the studies, having been a member for a long time. Here is what he says in the final paragraphs of his letter, dated November 16, 1937:

"The higher the lessons go the more interesting they are and the more incentive to study and meditation. Besides, the lessons are easier than they were at first, and the results more pleasing. Hope to be able to continue on until the end of

my earthly existence. None of us know how we will act or react to a given situation in an emergency, but 'Death' has a different aspect from what it used to have, and as I get older it seems more natural to think more frequently about it and sometimes wonder how the end will be. With warmest personal regards and best wishes, and thanking you again for your many kindnesses and courtesies, I am, Sincerely and Faithfully yours,"

We are quite proud of the fact that among our highest degree members who have been with us, therefore, the longest time, some of them for between fifteen and eighteen years, and most of them for more than ten years, there are many physicians of various schools of medicine, many medical specialists and experts, and many who are outstanding authorities in the medical or therapeutic fields. We are proud of their membership and their cooperation, because it encourages all the rest of us to realize that if these men can find instruction and guidance and helpful information, and also soundness of thought in our monographs and lectures, then the Rosicrucian teachings cannot be of an extreme or fanatical nature, and cannot be impractical and visionary.

Outside, perhaps, of the very orthodox and severely scientific chemist and physicist, the average practicing physician who has to deal with the most matter-of-fact things of life, who becomes accustomed to the material problems of life and death and who must be sure of everything he believes and every step he takes in his work, is the least likely to allow himself to be influenced by or interested in theories, ethereal ideas, impractical philosophies, and unsound principles. He not only wants proof and demands proof of everything that is offered to him in the form of instruction or guidance, but he has thousands of opportunities in the practice of his profession to test these ideas and principles and to apply them and to see whether they are worthwhile. Even before he attempts to apply them he can recall from his hundreds of experiences in all kinds of cases and situations, certain undeniable facts that cannot be set aside or negated or overlooked because of the pretty arguments and insistent statements of some visionary philosopher. Therefore, when men of this type not only remain with our organization as students for many years, but become enthusiastic supporters of the work, and recommend it to patients and friends alike, and write us complimentary reports and comments, we are highly pleased.

Dr. Auringer is not the first medical man whose comments we have referred to in our Forum discussions, and all of you know that in many cities where our larger chapters and lodges have so-called Sunshine Circles dispensing free

help in the form of medicine, nursing service, clothing, food and other benefits to the sick and unfortunate, many of these members who are physicians, like many who are nurses, offer their free services to the Sunshine Circle because of their enthusiastic appreciation for what the Order has done for them.

It takes an intelligent physician, as well as a sincere one, to be broadminded enough and frank enough to admit that he is learning outside of his medical school, some things that are of practical help to him personally, for this means that such advice and help can also be made of practical assistance to his patients and those who come to him for aid and guidance. The Rosicrucian Order has always numbered leading physicians and scientists among its members. And we are looking forward to the day when in the very highest degrees of our work and among the Illuminati of the Order in this country will be found thousands of the most prominent physicians and laborers in behalf of humanity.

### A Very Interesting Book

I want to show the members of the Forum here this afternoon an interesting book that has just arrived in the mail, sent to me as a personal gift. This is not a book that I can recommend to all of our members because it will be impossible for them to get duplicate copies of it except through an extremely involved process, and probably at a very great cost. The book is entitled, "A Translation of the Bhagavad Gita," and it contains revised notes and annotations, and is a result of combining the various ancient manuscripts of this old book. Most of our members know that the *Bhagavad Gita* is one of the most famous of ancient oriental philosophical manuscripts. This translation is by a very venerable and universally acknowledged authority known as Rajvaidya J. K. Shastri. It is published in one of the Ashramas of India, and has come to me from Rangoon, Burma, by an officer of the Corporation of Rangoon. The author of this book is a descendant of the very Venerable Veda-Vyasa, who was the first to cast the original manuscript into metrical form. The book was published in all of its peculiar form, and beautifully illustrated with passages in the Sanskrit and English language, in June of 1937. It was accompanied by a letter wherein it is explained that the author of the book has become so interested in the work of our Rosicrucian Order in America, as well as in India, that he wanted this first copy to come to America to be placed in my research library. It contains a list of corrections of errors that appeared in earlier English editions of this famous book.

Certainly our thanks go to our good Frater in the official department of the city of Rangoon for his kindness in sending this rare book. It not only contains the ancient original teachings of Krishna, but reflects the many spiritual and mystical thoughts of the oriental nations for centuries preceding the period of Krishna, covering the Aryan races at least back as far as five thousand years ago, and some of the commentaries attached to this ancient manuscript were written two thousand five hundred years ago. Since that time hundreds of commentaries have been written about this famous manuscript. And during this very year of 1937, eminent savants of philosophy in Europe, Asia, Africa and America are still analyzing this old manuscript from different points of view. I am sorry that this first edition of the new and revised and correct *Bhagavad Gita* is not available to our members here in America, but no doubt our members living in the Orient and those who tour through India will contact it in some stores or libraries, or will be able to secure a copy.

### Another Interesting Book

Now I want to comment on another very fine book that is a book of poetry, and yet a book of mysticism dealing with reincarnation.

I do not know how many of our members love poetry, and derive from it as direct and impressive a message as they derive from prose. But here is a book that contains many truths about reincarnation and Rosicrucian teachings, and mysticism, generally, in poetic form. It is entitled *Armatheon and Daphne*. It is dedicated to the memory of the master Pythagoras, and was written by Soror Mary Ellis Robins.

On the cover of this issue of the Forum magazine appears a paragraph from this excellent book of poetry. This will give you some idea of the style, and the veiled manner in which our principles are revealed. The story is in a prologue and a number of episodes, with each appendix giving the sources of various mystical principles and statements. Soror Robins has written other books entitled *A Symphony of Life*, *Songs Through the Night*, *Poems of Dream and Reality*, etc. But I am sure that this new book published by Dorrance and Company, Philadelphia, Pennsylvania, and selling for \$1.50 will be appreciated by many of our members.

### A Surprising and Marvelous Feat of Legerdemain

I think our Forum members will enjoy the following little incident which has its humorous side, as well as its absurd and other sides.

We would look with pity and amusement upon a man or a woman who came into our midst to

proclaim the fact that he or she had just registered with the county officials or the state officials or the Bureau of Vital Statistics, the name of a child who had never been born, or the name of a child that he or she did not possess. We would think such a person was acting not only with absurdity, but with some ulterior motive if we found that he or she had written and published pamphlets saying that there was no such child, and that such a child had never been born, and then turned around and had it publicly christened or registered, and then continued to issue pamphlets and books still stating that it had never been born and never existed.

What, then, are we to think about the actions of Mr. Clymer of Pennsylvania, the man who claims to have the only true Rosicrucian Order anywhere in the world, and who has claimed in booklets and pamphlets that he is "Rosicrucian Grand Master of the World and the Islands of the Sea" (!)? I suppose, of course, that these "Islands of the Sea" are not part of the earth. They are probably some ethereal islands where some ethereal people exist, constituting the ethereal Rosicrucian Order which this Pennsylvania gentleman maintains on paper. As all of our members know through the discussions at our annual Conventions, and through the various court actions which have involved his continued attacks upon AMORC, for ten or twelve years this man has been issuing pamphlets and books which he distributes by mail to every member of our Order whose name and address he can secure through devious ways, and in these pamphlets and books he has gone to the most ridiculous extremities to try and prove not only the genuineness of his little Rosicrucian organization, but a hypothetical and mysterious authenticity that would be humorous if it were not that it has seriously involved many important legal points. Not a single history of Rosicrucianism published in Europe, none of the important encyclopedias and histories of occult and fraternal organizations published in America, and none of the important general encyclopedias published in America or elsewhere have ever mentioned his organization and his name under the classification of Rosicrucianism, and the one or two eminent historical books of Europe dealing in minute detail with the facts of the Rosicrucian Order have made very uncomplimentary remarks regarding this man's fantasy and mystical delusion.

But now for the humorous side of the matter. When, in the fall of 1934, we announced that a great world federation of mystical and initiatic Orders had been formed in Europe after many years of plans and preliminary meetings, and that the Rosicrucian Order of AMORC for America was the only mystical, fraternal Order of Initiates

that had been admitted to its universal federation, and that thirteen of the other oldest mystical initiatic organizations were part of the federation, there was no great surprise on the part of students of mystical literature because such a world federation had been contemplated for many, many years.

The gentleman in Pennsylvania, however, became immediately worried over such a procedure, especially inasmuch as his little organization was completely ignored, and not only had no representation in the convention for one whole week in Belgium, but was quite definitely classified as non-existent and wholly pretentious. At once the Pennsylvania gentleman issued some more of his periodic pamphlets of attack, and claimed very positively that there was no such thing as the FUDOSI. (The word FUDOSI is formed from the initials of the phrase *Federation Universelle des Ordres et Societes Initiatiqes*. In other words, it is the Universal Federation of Orders and Societies of Initiation.) He also claimed that there could not be such a federation, and that what AMORC had stated about the Federation's meetings, the presence of delegates from all over the world, the speeches of the high officials of these organizations, and the resolutions and decrees which the federation issued, were mere fabrications of AMORC, and proved the dishonesty of AMORC, while he remained the honest representative of the only true Rosicrucian Order in the world.

Now we find from a letter written by the Assistant Director of Corporations of the Commonwealth of Pennsylvania at Harrisburg, Pennsylvania, that on January 10, 1935, just a few weeks after the Pennsylvania gentleman had denied the existence and the possibility of there being any such an organization as the FUDOSI, he registered in the archives of Pennsylvania the existence of such a federation, using the identical name and thereby claiming that he was its representative and that the name by which he christened the organization was the true and correct name.

In other words, he registered and placed on file with the state the christening and naming of something that he claimed did not exist, and yet put himself on record as being the father of the non-existing child. And since that time and up to this very year and month he is circulating a book again attacking the AMORC in every inconsistent, ridiculous and untrue manner, and still claiming that the FUDOSI formed in Europe was a joke or an absurdity, an impossibility, a fraud, and what-not, and that when AMORC claims to be a member of the said international FUDOSI, it is claiming to be a member of something that does not exist.

Now if you can equal this incident with anything short of a feat of legerdemain, I will be very greatly surprised. It certainly is a funny situation. Imagine a man who has absolutely no connection with an international organization, and who has belittled its very scope and purpose, secretly and privately registering it with the state as its father or godfather and thereby standing sponsor for its existence and at the same time seeking to have control of it in the State of Pennsylvania, without consulting the real founders, officers or members of the organization. To hundreds of our members who have been so greatly inconvenienced, annoyed and embarrassed by this man's critical remarks and by his attitude and by his use of their names in sending literature around, this incident will make their indignation rise and will only add another impulse to the activities of the National Defense Committee of AMORC, and at the same time still further discredit him with all of the international authorities who are continuously searching for real facts in the field of mystical activities, and completely outlaw him as a reliable authority regarding anything of a Rosicrucian nature.

We would not mention all of this were it not for the fact that we constantly receive letters from seekers and interested students who say that after attending some of our semi-public meetings or expressing their interest in Rosicrucianism, they receive from this man derogatory matter, highly critical matter, and outbursts of condemnation which not only tend to discourage the student in his search for a reliable or dependable system of Rosicrucian instruction, but tend to make him feel that everything connected with the field of mysticism and occultism is steeped in the deception of vilification and critical attitude of men of the type of this man in Pennsylvania. Their one universal comment to us is this: "If this man's comments are true, and he really represents a Rosicrucian organization, then his critical, cruel, destructive attitude represents the very antithesis of what I would expect to find in any Rosicrucian organization. And since his books and pamphlets offer nothing of a constructive nature, and in no wise explain what he has to offer that is of benefit to man, I am completely discouraged in my search."

Yet the man must have extraordinary powers and abilities of some kind or he would not be able to christen and adopt a creature that did not exist and could not exist. It is really a feat of legerdemain.

### Appreciation from a Clergyman

Recently I have been reading to our afternoon Forums a few of the letters that come from those advanced members who express appreciation for

the work of the Order, solely to give you an idea of the various channels into which our teachings reach, and the various types of individuals who are working with us.

This afternoon I want to read a letter to you from a clergyman who has been the pastor of a large Presbyterian Church in one of the largest eastern cities for a good many years. We have known of him and he has been a member for many years, and we know from bulletins and publications issued by him and by his church that he has a very large, progressive and enthusiastic congregation.

This good Frater is also a profound student of the philosophies and various religions, and has kept abreast of all of the researches, investigations, and analytical studies that have been made in recent years regarding the scriptural writings and the development of deep religious thought. He is the author of a wonderful system of Bible study known as the Advanced Bible Study course, which he issues to those who are profound students of the Bible. We have seen the preliminary course of this study and the advanced parts of it and they represent the most complete analysis of the Bible that we have ever seen.

I want to read, therefore, the two following paragraphs from his letter dated November 18 of this year:

"My connection with the New York Chapter of the AMORC is developing more and more into a mutual blessing. I am glad I was able to make myself free from Wednesday evening meetings at the church in order to attend the chapter meetings, with opportunities to be of some service there. Our weekly monographs are looked forward to with thankful appreciation, and I only hope they will keep on coming indefinitely, adding deeper knowledge and understanding to the abundant life of the Rosicrucians throughout the country."

Now please note that this good Frater is not only in the highest degrees of the teachings, and therefore has been a member for many, many years, but he says that he hopes the weekly lessons and monographs will keep on coming to him indefinitely, thus adding to the deeper knowledge and understanding of our principles.

So many of our members in lower degrees, and especially new members who are just starting in the first degree of our studies, always express a degree of restlessness in their reports regarding the length of the degrees, the number of lectures in each degree, and an anxiety to "reach the end." Of course I know this makes many of you smile for you know what our general attitude is in this regard. We always write such anxious students and ask them in a friendly, self-analytic manner, just when they think they will ever

reach the end of learning truth and attaining wisdom. Supposing that our complete Rosicrucian course of weekly lessons covered precisely a period of ten years, and that at the end of the tenth year, the last monograph, the last lecture, the last bit of instruction we possessed were sent to the students. What, then, would these members do? Would they turn over in their beds at night and go to sleep for the rest of eternal time? Would they close their books and papers and say, "Now I have finished all studies, all investigation, all learning, and since there is nothing more for me ever to learn, I am ready to pass out of this life!" And just what difference does it make to the sincere student who is learning something, mastering something, progressing in development and unfoldment, whether he has passed from the second to the third degree, from the fifth to the sixth, from the eighth to the ninth, or even further? Is there any difference between being in the third degree and learning new truths, and attaining new knowledge, and being in the ninth and learning new truths and attaining new knowledge?

To the real student, the real seeker for knowledge, the lover of the mysteries of life, and to the one enjoying the powers and abilities of meeting obstacles and overcoming them, each new lesson, each new bit of wisdom, each new practice and experience, simply whets his appetite, arouses more interest and at the same time reveals how much more there is yet to learn. It is like traveling across the ocean toward Europe or Asia on a large steamer. When we first set sail from land, it seems that the distant country we are going to is just out beyond the horizon, and then as we sail all day and reach that horizon we still see no land and realize that the goal of our journey is still just beyond the horizon. We realize we have traveled a great distance at the end of the third or fourth day, that we have covered much territory, that we have made great progress in our journey, and yet we realize hour after hour that the goal of our journey is still far away, and despite all the distance we have covered we still have more distance that must be covered before we reach the goal.

The more we learn of the great laws and principles of life and its mysteries and master some of them, the more we find that there are still other laws, still other principles, even more fascinating, even more important, even more tantalizing in their intriguing and fascinating nature than the ones we have mastered. And so we gradually come to realize that if we spend all of our lives in continuously acquiring new knowledge, new powers and abilities, we still will be nowhere in the great scheme of things, except that each hour and each day brings us a greater degree of happiness,

a greater degree of mastership and a greater degree of contentment.

The clergyman whose letter I have read to you has such an excellent, well-rounded and well-developed education and training that he would be considered, and is considered by the average individual, as being a highly educated man who probably needs no more education. No doubt hundreds in his congregation and thousands in his city look upon him as a man who has acquired far more knowledge than the average individual ever needs to know, and yet he frankly states that he hopes the Rosicrucian lessons and monographs will keep on coming to him indefinitely throughout his life, and he has every reason to believe he will live a great many years to come. If such a man, such a type of mentality and intellect, can find instruction or guidance or wisdom or interest, or even pleasure, in studying and practicing and working out the problems and mysteries that are contained in our monographs, then the average individual should find them even more interesting and beneficial.

But note that this Frater is not selfish in his desires. He is not wishing for an indefinite continuance of the lessons and monographs solely because he enjoys them or derives personal benefit from them. He has already rendered much service to the Order and set aside some of his spare time which he could use in connection with some of his other affairs to give service to the New York Chapter and those outside the Chapter whom the Chapter tries to help through its various humanitarian activities. This spirit of unselfish service in behalf of mankind is undoubtedly one of the factors that have made him a very successful, contented, admired and appreciated clergyman, and it will undoubtedly carry him to great heights throughout his life and assure him of the blessings and benedictions of the future.

This type of man and others, such as physicians, nurses, attorneys and others in professional life, educational work, teachers in schools and colleges, represent the fundamental spirit of our organization at the present time, as they have represented it in the past ages, and they constitute an inspiration to us at Headquarters and should be an example for our members to emulate.

### **"Do What Thou Wilt!"**

This morning I want to discuss with our Forum members the facts regarding a very ancient oriental law or principle that may have been correctly understood and correctly appreciated in ancient times by the most highly developed mystics and philosophers, but which today is greatly misunderstood because of its appropriation and misuse by modern students of mysticism and students of modern worldly philosophies.

This ancient oriental law or principle seems to have been originally in these words: "The spirit of the law is that thou shalt do as thou wilt." Gradually it was changed to be more euphonious or more poetic in its wording and read as: "Do as thou wilt for this is the law." In modern times, however, one or two schools of greatly modernized mystical thought have adopted this ancient law and changed its wording and presented it in a manner that has been responsible for many misunderstandings. The modern wording of the law is, "Do what thou wilt, shall be the whole of the law!"

Unfortunately for modern students of mystical and oriental philosophy, a pretender to occult and mystical knowledge, and a man devoid of all sincere and spiritual integrity, living in Europe, adopted the modern phrasing of the law to fit his very liberal, unrestricted, and obnoxious mystical practices, even to the extent of using the wording of the law to give sanction to immoral and unmoral and degrading sex practices. According to him, there was no higher law in the universe governing the actions and the morals and the ethics of man than the human will power and the ability to will to do whatever it wished to do. According to such an interpretation of the law, and especially such an application of it, man himself was the sole judge of his actions and whatever he willed to do was the right thing to do, regardless of the will of anyone else or the commandments of God or the dictates of universal law.

Therefore, in recent years, this old mystical law has been shunned and looked upon as something disgraceful and abhorrent. To every Rosicrucian the idea that each of us may do what we will to do, regardless of morals, ethics, or the commands of God, is not only sacrilegious but unjust, unfair, unclean, immoral and uncivilized.

In some of the lectures of our higher degrees we have had to refer to this law and quote it, and analyze it from its ancient and modern point of view, and we have had to admit in places that the original spirit of the law was right and just and fair and clean. But occasionally we find critics, motivated by their realization of what harm has come from the European misrepresentation of the law, expressing their regrets that the law or principle is even given any consideration or analysis in our Rosicrucian teachings. These critics overlook the fact that part of our Rosicrucian instruction and teachings must include a review and examination of the ancient laws and principles as well as the modern ones. We could not be fair and just in our consideration of oriental and mystical philosophy without reviewing the past teachings as well as analyzing the present and modern teachings in these fields. We cannot understand

man in his present state of existence without analyzing his previous states, and reviewing his original status as compared with his present status. A properly instructed Rosicrucian should be familiar with the fundamental tenets and principles of all ancient religions, even the pagan and superstitious religions as well as the modern ones. A true Rosicrucian student should know what man believed in ancient times, in the Middle Ages, a century ago, and today.

We are not responsible for the fact that many of the Cosmic and universal laws that were beautifully and correctly and properly understood by the mystics of the Middle Ages, and held in sacred reverence by them, have been modified in the minds and hearts of modern philosophers and pretenders, politicians, statesmen, sociologists and moralists. Even God's ancient injunction to man to be prolific and reproduce himself abundantly to replenish the earth has been misinterpreted and misapplied by scalawags and immoralists to sponsor the idea that man should be promiscuous, unlimited, unrestrained, and unnaturally prolific in his associations with those of the opposite sex. But because this law or command of God is misunderstood and misapplied by some, even by so-called religious cults and sects, is no reason why we should fail to analyze the command in its original purity and intention and respect it in the sense it was intended to be respected.

It is true that it is a universal law of the Cosmic permitted by God and sustained by God, that generally speaking, what man wills to do he may do and can do. God has given man not only the will and the will power to plan and to carry out his desires and wishes, but he has given man the free choice to do as he wills to do, placing upon man the responsibility of his acts. If this were not true, then God would have made it impossible for man to commit evil, or even to think evil or plan or will to do anything that is evil. There is a parallel law or principle of the universe explained in some ancient mystical philosophy which reads, "What man dares to do he can do!" This and the earlier law that man can do what he wills to do simply mean that if man dares to will to do wrong, whatever the evil may be, he has the power and the ability to do it, without divine restriction or divine intervention, generally speaking. But it distinctly means, also, that if man wills to do wrong and dares to do wrong in the face of the commands of God, in the face of the Law of Compensation, in the face of the law of Cause and Effect, in the face of the inevitable punishment and resulting conditions that will come upon man and his fellow beings, then nothing will stop him, nothing can stop him, but the logical, natural sequence of events, for in the end,

compensatory punishment is the price of his decision if he wills and dares to do evil.

So while the modern Rosicrucians still say that there is truth in the law, "Do what thou wilt, for this is the spirit of the law or the whole of all laws," the Rosicrucian Order definitely points out that man cannot will to do wrong, dare not commit evil, without violating the laws of nature, the laws of God, the laws of man and the laws of the universe, and that he must sometime somewhere, make compensation and pay in suffering and pain for not only his evil acts but his daring and his willingness, his decision and his determination, his *choice* in doing evil.

Immorality of all kinds, and evil-doing of any kind, is strictly forbidden by the Rosicrucian laws, principles, tenets and preachments. And the Rosicrucian interpretation of immorality includes that vague, indefinite, hypothetical, fictitious classification of acts labelled "unmoral." This latter classification is another one of the creations and fabrications of modern philosophy in which an attempt is made to classify many unethical, immoral and undesirable and evil acts as purely "unmoral" and not "immoral." The idea is to cause man to think that he may escape the inevitable consequences of evil-doing, may escape his Karmic duty, and the wrath of God, so to speak, by believing that his acts are "unmoral" and therefore not in the list of condemnations and violations.

There is no organization in the world composed of human beings and the human equation that is more strict in regard to morality than the Rosicrucians. Immorality and "unmorality," as well as liberality and so-called "freedom" in sex practices and sex teachings, or sex indulgences, are not condoned or permitted within the lives of true Rosicrucians without severe condemnation and immediate dismissal from the organization. Whatever man may "will" to do, must be willed within the scope of God's commandments and the natural and Cosmic laws. And man's rights, as they relate to one another, and to the general well being, happiness, contentment, prosperity and health of the race of man, must be given primary consideration in whatever man wills to do. If he wills to do evil unto himself alone, he must be aware of the fact that the individual cannot injure himself continuously or repeatedly or to any great degree without affecting his family, his community, his nation and his race. And if he wills to do that which injures neither himself nor anyone else, and is not a violation of any divine law or principle, or any one of God's commandments, or any of the social laws and principles, or the laws of the state and country, he will find again that he has the power to do it, the freedom

to do it, and, here too, must abide by the consequences of his act.

### Decorative Symbols in *The Rosicrucian Digest*

This morning we have an interesting subject for a brief discussion. It comes to us as a result of two letters—one from the East and one from the Midwest of the country—in which the question is asked: "Do the decorative symbols forming the frieze at the top of the various pages of *The Rosicrucian Digest* represent any of the secret symbolism of the Rosicrucian teachings or principles and ideas?"

In the first place, I think that all of our members understand, or at least they should understand, that the official teachings of our Order and the official diagrams and symbols and especially anything that relates to the secret work of the organization or the secret principles and ideals are contained only in the monographs of the various degrees of the Order's secret teachings, as delivered to the members exclusively. Neither *The Rosicrucian Digest* nor any of our books claim to contain the secret teachings or secret symbols or secret principles or secret ideas of our Rosicrucian organization. Even *The Rosicrucian Forum* does not contain any of the real secret matter contained in our graded instruction. It is true, however, that articles appearing in *The Rosicrucian Digest*, in *The Rosicrucian Forum*, and in our other publications, contain helpful and instructive matter based upon some of the fundamentals of our teachings. But, any designs, illustrations, symbols or pictures contained in *The Rosicrucian Digest* or any of our other publications are not part of the official, graded instructions and teachings of the Order.

There are several reasons why this is so. In the first place, *The Rosicrucian Digest* goes to many thousands of persons who are not members of the Order, and for that reason alone we could not and would not put into printed form, for non-members to read and analyze, any of the secret teachings of the Order. In the second place, it is a very old law and principle of the Order that the official matter, that by which the Order stands or falls in its attitude and in its claims and arguments, is to be preserved and contained only in the official graded monographs or lectures as given in the Temples or given exclusively to the membership of the Order.

This explains why there may be many kinds of decorative emblems and symbols, pictures and diagrams, in *The Rosicrucian Digest* and in our various publications, that the members do not find and do not see contained in their monographs or lessons. Being more specific in answer to the

questions that have been asked, let us explain that *The Rosicrucian Digest* is designed and printed by experts whose sole aim and purpose is to present not only a magazine that has some interesting and instructive matter in it for our members and non-members, but which makes a good presentation in a purely typographical, or printing, art form. For this reason we allow the printing department and the various experts who make up *The Rosicrucian Digest* to use their own discretion in many ways in regard to what pictures, illustrations, borders, decorations and other things are used in the magazine.

These discretionary powers granted to the printers in our Printing Department are very broad, yet there are, of course, a few limitations. Nothing obscene or objectionable to good ethics, morals or religious principles may be used. Nothing that is contrary to any of the laws of the United States or to any of the other countries into which *The Rosicrucian Digest* circulates may be used. But if the printers have a very pretty typographical border made by typesetting companies or foundries, and they want to use this decorative border somewhere on the back cover or inside cover or on some of the pages, they are at liberty to use it, even if it is composed of snakes intertwining, or trees upside down, a series of sailboats with their sails down in the water instead of up in the air, a chain of railroad trains without any wheels, or a series of decorative fishes that have no tails or fins or any other absurd or ridiculous thing that might fit prettily into a decorative border or ornament. It would be absurd, however, for any member or reader of the magazine to think that because a border across the bottom of a page or around a page is composed of tailless and finless fishes, the Rosicrucian Order was teaching the idea that real fish had no tails and no fins, or that such improbable creatures constituted some of the secret symbolism of the Order.

Now speaking more specifically regarding the decorative friezes which appear above the principal articles on various pages, in the form of symbolical illustrations about one and a half inches wide and five or six inches long, we wish to say that these novel and ornamental designs have been made for us by Robert Naecke, one of our good Fratres in the East. For many years he has been an expert draftsman and artist of a decorative and illustrative classification, and some of his pen work which we have not used because it is very intricate and very delicate in its pen strokes, is a marvel of technique. But from time to time he sends us two, three or four new borders or friezes to use in our magazine. He sends these voluntarily, and we have never given him any preliminary pencil sketches or suggestions as



to what to use or what to make, nor have we limited him as to whether he puts some triangles point upward or point downward, or point eastward or point westward. Being a Rosicrucian of long standing, he naturally uses the triangle and circle and cross in various forms and apparently has selected many ideas for these decorations from ancient mystical books dealing with alchemy, early chemistry, astronomy, astrology, physics and other philosophical or scientific matters. In quite a few of these designs he has used the snake, as have many, many decorative artists in ages past, simply because the snake in its form, and the body of scales and figures lends itself very readily to a decorative use. The snake can be entwined around other things to help make a nice decoration, and it can be entwined around itself and up in spiral form or in a knot, just as jewelers have made rings out of one or two snakes entwined, not because they were trying to associate the wearer or the maker of the ring with something that is "snaky" or something related to black magic or evil or anything of that kind.

Now these decorative borders made by Robert Naেকে are in the form of copper engravings which the Printing Department and the Editorial Department maintain in their archives, and from month to month they use some of these designs at the top of the various pages of *The Rosicrucian Digest*. They try to rotate them, and from month to month use different ones so that every month the pages of *The Rosicrucian Digest* do not appear identical in regard to decorations. When we of the official staff at Headquarters prepare any articles for *The Rosicrucian Digest*, or accept any that are sent in by our contributing members or research workers, we read the articles hastily to see whether they are appropriate, and then send them to the Editorial room or the Printing Department to be prepared in type for use. We do not direct the printers or the Editorial Department in regard to which of the general articles in the magazine shall appear first or second or third—except in regard to those articles that are part of regular departments, like the *Thought of the Month* and *Cathedral Contacts*—nor do we attempt to tell the printers which one of the many decorative borders they have on hand they shall use at the top of these articles or the top of any page. Therefore, the criticism that has been made that over the article written by the Emperor in the body of the magazine has occasionally appeared a decorative border with a snake in it, which indicates that the Emperor's personal symbol is a snake, or that the snake is a part of the official symbol of the Order, is absurd. The Emperor and other officers of the organization do not know what symbols or decorative borders will appear above their articles until they see the

printed pages of the finished magazine, nor are they concerned about this matter because it is purely a matter of "typographical dress." The organization has never used the snake in any form as part of its official symbolism, and all of our members who have received monographs or lessons with the official symbols explained or used therein, will recall that they have not seen the snake used in this manner.

It is common practice among publishers of magazines, even the popular ones that are sold on newsstands, to allow the printing and art departments to use their discretion in regard to decorative features in the magazine. We might sum up this whole argument by saying that "if you do not see it in the monographs or lessons, or in a signed statement by the officers of the Order, it is not official." Unofficially, the Order recognizes the ancient emblem of the snake as being a symbol of the earthly elements of nature, the materialistic tendencies of man and the representation of the spirit of evil. It was thus used in many religious cults in the past, including the Christian religion. In some of our monographs that are issued for supplementary reading or for discussions, and which are not a part of the graded course of secret teachings, we make some reference to this ancient symbolism of the snake in connection with our discussion of ancient philosophies and ancient religions, but it is very apparent in those supplementary lectures that the whole matter is not a part of the official graded course of Rosicrucian teachings.

We might add that, just as so-called evil may also be described as the negative aspect of good, so the snake which is sometimes used to depict the earthly elements is also frequently used as a symbol of wisdom. Many of the ancient books on magic and alchemy give it this meaning, and the serpent with its tail in its mouth—forming a circle—is interpreted as eternal wisdom.

As most of our Forum members doubtless know, the serpent was held in veneration in almost all parts of the ancient world. We will not describe the various symbols in which it was featured, or even mention the many countries in whose religions the serpent played an important part, for this information can be found in almost any good book on hermetic and mystic symbols.

Incidentally, we feel that when the artist conceived the decorative groupings of symbols for *The Rosicrucian Digest* and included the serpent, he probably thought of it as a symbol of wisdom and salvation. The antipathy of our present day world toward the snake arises partially from its connection with the Garden of Eden allegory. The majority of people have never even heard that the serpent, as the principle of Wisdom, is said to tempt man to a knowledge of himself,

and as the principle of Salvation redeems the world by giving creation knowledge of itself.

We could quote numerous persons on this subject, from Jesus, who instructed his disciples to be wise as serpents, to Blavatsky who said: "Before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—emblem of eternity in its spiritual and the world in its physical sense." (Isis Unveiled.)

Or again we could give examples of the use in symbolism of the serpent as: a symbol of reincarnation (because it annually sheds its skin, appearing, as it were, in a new body); the seven-headed snake representing the supreme Deity manifesting through his seven Elohim; in movement, its use to symbolize the orbits and motion of celestial bodies (the serpent coiled about the egg is one illustration); as Universal Force, both good and "evil" (head and tail representing positive and negative poles of the cosmic life circuit). But now I think we have said enough to convey the idea that an interesting treatise could be written upon this subject.

### **The Rosicrucian Tour to Egypt and the Holy Land**

Because it is the end of the year, and we are approaching a New Year, we have received a number of letters from members inquiring whether another Rosicrucian tour to mystic lands would be conducted during the spring of 1938.

Just about this time last year, and throughout 1936, we were very busy here at Headquarters receiving and classifying applications and registrations for the tour that started last January. There were over four hundred and fifty registrations for that tour, and approximately six hundred applications from those who hoped to go or planned to go. As we proceeded through the months of 1936, and the time of the actual departure was close at hand, several hundred who had either registered or given consideration to the possibility of going with us had to cancel such plans because of business obligations that would not release them from business during the important month of January, or because of illness among relatives or in the family, or for many other reasons. Of course, it was anticipated that not more than half of those who made application or registered a year in advance would find it convenient to go. It was anticipated that many who planned to go would find it impossible. However, a great many who withdrew from the tour for

various reasons expressed the desire and intention of going at some future time, and there was much talk during 1936 of the possibility of either a world-tour in 1938 or another Egyptian and Palestine tour. For that reason, many who did not go with us during the spring of this year are now making inquiries about future possibilities.

To all of those who have inquired and who may inquire about such possibilities, we want to say that no immediate plans are being made for another tour of any kind. Our tour of this year was larger than the one in 1929, and was far more successful, and more satisfactory in every way. In fact, on two occasions the members of this year's tour expressed their unanimous pleasure, satisfaction, and joyous realizations, and even put these into written form, to which the touring members voluntarily signed their names. But even more than this expression of their pleasure was the fact that before the tour was more than half over, the members themselves planned or discussed and arranged for a world cruise, and such a large number of them pledged their support of it and their desire to go on it under the leadership of the Emperor and other officers of the organization, that ultimately the entire itinerary of such a world cruise and all the details of the cities to be visited and the places to be seen and the costs involved were fixed and settled upon, and a list of registrations completed. But after the Emperor had an opportunity to study the world charts of events as preserved in some of the Rosicrucian archives of Europe during the months of March and April, he decided that it would be unsafe to take such a world cruise as had been planned and unsafe to plan another cruise through the Mediterranean during 1938.

At the present time, the tendencies throughout the world fully verify the conclusions which the Emperor reached in that regard, for the tour that was planned on the High Seas by our touring members of this year included going to Japan and China and other cities near those countries during the spring of 1938, and we all know now that it would be highly unsafe and certainly unpleasant to go to such cities and countries. And the indications are, as will be shown in our 1938 prophecy booklet, that there would be many disappointments in making any plans for a pleasant and unrestricted and unlimited tour of the Mediterranean in 1938. It does not take actual warfare to make a tour of some countries and some cities disappointing and very restricted. The Supreme Secretary and his staff of motion picture experts who went through Egypt, Palestine, and as far East as Bagdad and Babylon in the fall of 1936 met with many disappointments and unpleasant conditions while going through Palestine and other countries, even though there was no

actual warfare or no official warfare. And while a group of men properly attired and properly prepared for all kinds of unpleasant emergencies might slowly wend their way through restrictions, limitations and unpleasant situations, it would not be the kind of a tour we would want to plan for our Rosicrucian members, including a great many of the Sorores as well as the Fratres of the Order, and where time is an element.

And so all we can do is to thank again the several hundred members who were with us on the wonderful tour of this year for their words of encouragement and appreciation, and to express our regrets that the temporary plans made in March of this year cannot be carried out. We have here in our general reading room a marvelous scrap-book that was prepared, secretly, by all of the members on the tour while returning on the ship to America. It contains letters, pictures, photographs, souvenirs and other things donated by all of the members to this scrapbook along with their signatures and expressions of appreciation, and was finally completed by a committee which the members elected, and then later presented to us here as a permanent expression of appreciation of this tour, and at our 1937 Convention this book was freely passed around among the Convention members.

We were pleased to find a large number of the tour members present at the Convention, and one evening they planned a little social exclusively for such tour members, and again we were made happy by the stories and reports of the pleasing experiences that the members had on the tour. Throughout this past year we have continuously had visits from those who were on the tour, and who have kept in correspondence with others who were on the tour, and they tell us of their appreciation and desire to go again with us, and practically every month has brought us snapshots and souvenirs of that tour sent to us by members who were with us, and who are still thrilling at the many experiences of pleasure, unexpected disappointments, unexpected strange happenings, unforeseen and sudden changes in the tour plans that had to be made, and which added a thrill of the unknown, the mysterious. But fortunately for us, nothing happened during the entire tour that was such a serious disappointment, such a handicap, or such a costly thing in the way of happiness, convenience, safety and pleasure as occurred during this same year with many other tourist parties who went toward Japan, China, or into the Mediterranean or other parts of Europe after our tour was completed.

Certainly no one has ever taken a complete tour across the United States and back without finding that changes had to be made in the itinerary, that there were certain disappointments,

that some anticipated things were not fulfilled, and other unexpected things occurred to add interest and excitement, if not actual pleasure and enjoyment. Considering that we went to so many countries on three different continents, and to so many cities in all kinds of weather, and under all kinds of conditions, the tour was an eminent success. And the fact that these same members are anxious to have us plan a world tour covering a far greater territory, and a much longer period of time, and to many less civilized lands or less modern lands, shows that we all had a good time and found the tour of profit and benefit in every possible way. But this is no reason why we should cast all caution to the four winds and attempt something that is fraught with dire possibilities or at least many restrictions and disappointments.

### "The Suffering of the Soul"

One of our good members from Kansas greets us this afternoon in our Forum and has submitted this question:

He says that in one of our monographs it is stated that "The spiritual part that is a part of God, could not suffer, have sickness, illness or pain. . . ." He says that later on in the same monograph there is the following statement: ". . . . . that man was dual, and that the real part of man did not die although it might suffer all kinds of tortures through disease and pain." Our Frater says that these two statements appear to be contradictions, and he would like to know how it is that we claim that the spiritual part of man cannot have sickness, illness or pain, or suffer by having sickness, illness or pain, and yet at the same time it can suffer all kinds of tortures through disease and pain.

Now this is a very good question indeed, and it is typical of the kind I like to have presented to our Forum in order that we can have such fine discussions as these questions lead to, and in order that we can add these comments to our continuous revision of our monographs and teachings and amend them so that such seeming contradictions are properly explained.

Now let me tell you what the real explanation is, and how it comes that the choice of words at times is responsible for creating a double meaning. Perhaps a great many of you saw the recent moving picture entitled *The Life of Emile Zola*, which centered around the life of Dreyfus. Perhaps you recall that after Dreyfus was sent away to the prison on the island and confined there, he suffered a very great deal. Now let us compare the man Dreyfus, especially his body and brain, imprisoned within the cell on that prison island, to the soul of man imprisoned within the physical body. Yes, I can see by your smiles that you al-

ready understand what I am going to say and anticipate my remarks. You will recall that the prison cell and environment and surroundings in which Dreyfus lived on that island were sordid, mean, unhealthy, contaminated, unhygienic, filled with germs and pestilence, and in every way deplorable. Dreyfus himself, as an entity and a body, did not suffer any particular disease or any particular pain of the flesh while confined in that terrible place; yet he did suffer torture, because of the unhealthy conditions that surrounded him, and because of the, let us say, sick and diseased conditions that surrounded him. Now can you understand how the soul of man or the spiritual part of man, imprisoned as an entity within the physical body, could not have any disease of itself, could not have any pain of itself, or in itself, that we would call disease pain, but yet the mind and nature of that soul entity would suffer torture because of the diseased conditions that surrounded it, or in other words, the diseases, pains and aches in the physical body in which that soul entity is resident. Now please recall the quotations from the monograph, in which it is distinctly stated that the real part of man—meaning the spiritual or soul part—might suffer all kinds of tortures THROUGH disease and pain; and that the spiritual part of man could not have sickness, illness or pain. Upon very careful analysis of these two statements, you will see that there is no contradiction.

But I must apologize in behalf of our Editorial Department for having so poorly translated or transmuted the original Latin or French statements in the early Rosicrucian manuscripts into modern English. The error is not in our thoughts, but in the language we used. We should have made our sentences a little longer, with a little more explanation. In the first place, we should have made plain what we meant by the soul "suffering all kinds of torture." You probably are aware of the fact that one of the most intense kinds of suffering that the human being experiences is that of emotional suffering or emotional torture. The torture of the mind and heart, emotionally and mentally, can be just as intense or even more intense than the suffering of the flesh. Still, no physicians who might examine the body of an individual or even analyze the blood under a microscope could find the germ of such torture and suffering. These physicians and analytical experts might even go so far as to say that they would guarantee the fact that the physical body was absolutely free of disease or physical pain, and yet the individual might be on the verge of a nervous breakdown and even on the verge of insanity through mental suffering and emotional torture. So we must realize that it is possible for an individual to suffer tortures without the exist-

ence of a pathological or physiological condition that we call disease or physical pain.

Now it is one of the desires, one of the emotions, one of the God-created intentions and hopes, aspirations and expectations of the soul, to enjoy emotional and spiritual happiness accompanied by the privilege of expressing itself freely, of functioning freely, of expanding itself, and dwelling in God's grace and worldly peace, while incarnated in the human body. It is because of this restlessness, due to constant desire on the part of the soul to encompass the physical body and reach outside of it and expand itself beyond the limits of the physical body, and to harmonize the physical body with itself, that causes the spiritual soul of man to evolve and, at the same time, causes man in his brain and emotional and physical activities to be restless and ambitious and to seek for the better things of life, and thus improve civilization as well as the individual. This being true, any physical or material condition of the body of man that interferes with a completely perfect and unhampered and unrestricted expression and functioning of the soul, causes that soul to have emotional suffering and torture, and mental pain.

While we very commonly speak of the soul as being imprisoned in man or in the body of man, the real purpose of the soul in man is not to dwell therein as a prisoner, or in any restricted limited manner, but to be a master of that body, the indwelling occupant of a palace that is intended by God and the laws of nature to serve this soul, to protect it, and to help it to be happy and useful. In other words, the purpose on the part of God and His great plans in having a soul resident within a physical body is not to imprison souls after they have had the freedom of the Cosmic and spiritual world, but to enable the soul to come to earth and function and do something in a material way, and to assist in the material operations of the material world. It is like putting a highly intelligent engineer in an inner office and control room of a great factory filled with marvelous machinery. The purpose of putting the engineer in such a room in the center of such a great building would not be to imprison the engineer and stifle and restrict him and practically embalm him, but to give him and his marvelous wisdom and mental power an opportunity to function in a better way, through controlling the machinery and operating the factory, than by leaving him with his same mentality and wisdom outside of any factory and unable to apply and use and demonstrate the wisdom which he possessed.

But because of the materialistic education, false understandings, miscomprehensions of the true relationship between man and soul and man's soul

and God, and because of man's increasing tendency to pin all of his faith and hope on the purely materialistic conceptions of life, and on the materialistic impressions he receives wholly through his physical organism, he has limited and restricted and interfered so greatly with the functioning and manifestation of the soul within him, that he—man himself—has practically imprisoned his soul by entombing it, stifling it, silencing it, and restricting its expansion and power in every possible way. That is why we refer to man's soul being imprisoned. It is not because such imprisonment is essentially correct, but because it is so terribly true, and wrongly so.

Therefore, we can plainly understand that this soul in man, with all of its ambitions and desires, and with its intense power that it wants to exert and expand through the physical body and outside of it, constantly sensing in the psychic and mental way the things from without that it should be doing, and sensing inwardly from the Cosmic and from God's Consciousness the things that it can do, must suffer tortures of all kinds because of conditions in the physical body, and this includes the physical brain of man with his false beliefs, false understandings, false thinking and false activities. Now if you add to this situation a diseased body, with still greater limitations of functioning or cooperation on the part of the body, and with a brain that is diseased or filled with physical pain until it cannot think rightly or relax or keep away the false ideas that are being created in it, you will realize what we mean when we say that the soul of man suffers tortures through the diseases and pains of the body. Yet I must repeat again that the spiritual or soul part of man itself cannot have disease and pain in the sense in which we use such terms in connection with the physical body.

Now you see, the more I explain this matter the more I make it very evident that we did not extend or expand the thought far enough in our monographs or lessons to cover any miscomprehensions or misinterpretations on the part of our members, nor did we properly anticipate the erroneous reading that might very logically be given to the words we used.

One of our greatest problems in all of our work in this organization has been to find the right tools in the form of just the right words and thoughts to express the esoteric, spiritual, Cosmic ideas that we wish to put into the minds and brains of our members. In the early establishment and creation of language, nearly all of the fundamental words and roots of words were based upon spiritual ideas and concepts, and until the vocabulary of all the languages began to grow, man was better able to express himself with a limited amount of words when it came to spir-

itual ideas than he is at the present time when he is handicapped with a wide choice of words, the majority of which are based wholly upon materialistic concepts. Words are only tools for the workman to use. They are only symbols for the artist to use in expressing ideas. Nearly every word in our English language is susceptible of several interpretations, yet every word fundamentally has some real specific shade of meaning that is most appropriate. Here at Headquarters, those of us who are striving daily and hourly with this problem often have round-table discussions regarding words and their real meaning, based upon their origin and original concept. We are often amused to see how even some of our best literary lights, and our most highly paid authors and writers, glibly use words that do not have the precise shade of meaning that they intended them to have.

Only recently I read in a well recommended literary work, written by an eminent author who was highly paid for his work, the expression that a certain event had "transpired" at a certain time. I found that this word has often been used in this sense, and yet it is so wrongly used, if it is carefully analyzed, that we wonder how any literary expert could use it in that sense. The word that should have been used is "occurred" or one or two other words of a similar specific nature. Any word beginning with the prefix "trans" must refer specifically to something that has changed its place from one point to another, and it is because of this specific meaning that we have such words as transfer, transport, and other similar words. So we see that something which occurred on the street in one spot or place, and completed its action there where it began, could not be stated as having "transpired" at that place. Thousands of our English words are misused in the same manner. Yet there is a very important feature in literary work known as euphony. This relates to the smooth-sounding arrangement of the words, or the poetic or literary grandeur of the phrasing of the words, or the musical harmony of the words used, and many writers unconsciously follow this law of euphony at the sacrifice of the correct usage of words.

We know that our lectures and monographs and some of our magazine articles, and especially my Forum discussions, are miserable representations of English grammar and good literature. We probably violate more laws of English composition than any system or school of education existing in America today. But we have the satisfaction of knowing that while we sacrifice the principles of literary composition and good grammar or correct grammar, or any real grammar at all, we excel, if in anything at all, in the simpleness of presentation of thoughts, and the conveying of

ideas. Our lessons and monographs have been analyzed and studied by experts and especially those engaged in scholastic and academic matters, and they have said that the conversational method of composing and presenting our ideas and words, and the direct manner in which we approach the subjects, and the systematic repetition of the idea from different angles or viewpoints, or from different forms of application of the idea, enable the reader to have a better idea of the picture or thought being presented than would be presented by a purely literary and correct grammatical form.

Still, with all of our careful study of this subject and the extreme care we use in presenting these matters, and in arranging the thoughts and ideas in the lessons and monographs, occasionally we make a blunder by failing to anticipate how some of our members or students may read into a paragraph or sentence a thought that we did not intend to present. The paragraph from our monograph quoted above regarding the spiritual part of man and its suffering is typical of what I mean. Therefore, we are thankful when an intelligent comment is made regarding such matters, calling our attention to an error that we have made. Whenever a contradiction seems apparent, or there seems to be an inconsistency in our statements, it is always found to be a matter of wrong interpretation or wrong understanding on the part of the reader. But nevertheless I am not using that as an alibi, for we are solely responsible if we do not make ourselves perfectly clear on every point.

### About My "Jewish Attitude"

I am still receiving some letters in regard to my biased attitude toward the Jews, or my biased attitude toward Roman Catholics, or my unfair attitude toward this or that. Some of these letters are very impertinent indeed. I have here before me, to show you here in the Forum this afternoon, a letter from a member in Asheville, North Carolina. She states that in one of my recent letters to her, in which I tried to explain my unbiased attitude, I revealed that I was either ignorant of the history of the Judah Rule throughout the world or else I was evading the question which she had put to me. Then she proceeds to tell me what she believes, or what she thinks she knows about the Jewish power and Jewish influence in the world today. She says very severely and very insistently that I have a biased opinion in regard to racial matters, and that a person occupying my position as the head of an organization devoted to truth should be absolutely free of any bias or prejudice. Yet she attempts to convince me that the only fair attitude I should take

is one that is distinctly of hatred against the Jews, of suspicion of everything Jewish and of everything that is pro-Jewish.

This member makes many bold statements that she wants me to accept and adopt, such as "Out of seventy-five per cent of our key men in our government, fifty-two are Jews." Then she states, "As the head of a truth expanding organization, we look to you for nothing but the truth, no matter how bad it sounds, and many of our students were amazed when they read your misleading article in *The Rosicrucian Digest*." She is referring to my articles in *The Rosicrucian Digest* wherein I attempted to not only show that I was not biased, but that I believed that a fair attitude should be taken toward the Jews as well as toward the Christians or any other group. This member further states in her letter, "You are trying to serve two Masters. Let us not be pro-American and pro-Jewish simultaneously." No, this member is right in saying that I should not serve two Masters, but it is not fair for her to follow that argument with an attempt to make me serve the one she selects, and most certainly the Master she selects is one of racial hatred, racial prejudice and racial unfairness.

On the other hand, letters from some Jewish readers of some of our literature have just as definitely claimed that they could easily see and sense a pro-Catholic attitude on the part of our entire organization and especially on my part.

Personally, I feel that as long as I can keep Jews and Gentiles, Roman Catholics and Protestants, Mohammedans and Buddhists, pagans and heathens and others thinking that I am pro each one of them, or pro all of the other fellows, I will be perfectly safe. It is only when all of my readers or critics start to agree uniformly that I am pro just one of the various classes, that I will begin to become suspicious of myself and my attitude. But I absolutely refuse to criticize the Jews or the Jewish religion or the Roman Catholics or the Roman Catholic religion, or the Protestants or any of them because of propaganda or because of real or fancied errors any of them have made, or because of jealousies or because of successes. I still say there is but one power ruling North America and most of the world, and that power is not Jewish or Roman Catholic, Protestant or Gentile; it is a divine power resting in God and the Cosmic. As long as that continues to rule the world or most of the world, or that part of the world which willingly submits to it, we are going to be perfectly safe from all of the fancied, expected, anticipated and proclaimed insidious and sinister powers that these race-haters and religion-haters constantly announce. If ever the Jewish race or the Jewish people master and control and exert full and complete power over

the universe or a large portion of it, it will be because God and the Heavenly Hosts and the Cosmic have sanctioned it, and decreed it, and supported it, and want it, and in such a case I will willingly submit to it because an intelligence, superior to my own, will have willed it. And in that case, the power and influence that will be exerted will be good and loving and merciful and just, because God would decree and sponsor nothing less.

### Our Sovereign Grand Master

We have had a number of questions come to the Forum recently regarding our Sovereign Grand Master. Some want to know how to pronounce his name correctly, some want to know how old he is or where he was born and so forth.

Although I have known him intimately for twenty-two years or more, I have found him very reluctant to give any interesting outline of his past life in any connected form. He is very modest and retiring in this regard, and I doubt if he ever would have done what I have recently done in presenting a biographical sketch of his youthful life here in this incarnation. But I may say a few things that I know are interesting, and to which I am sure he will not object.

First of all, his nationality is Finnish, and Finland represents his Fatherland. He was born on August 30, 1877. His name is Thor Kiimalehto. The last name is pronounced as though it were spelled Kee-mah-let'-oh." He is familiarly called "Brother Kiim" by his intimate companions here and he very often signs his official notations with the brief word "Kiim." When these four letters are written in handwriting, the word is often mistaken for "Kum" with two dots over the "u". He has been deeply interested in mysticism and occultism since a young man, and very early in life became an initiate of the Martinist Order and a Freemason. He is still an active member of the Freemasonic Fraternity and still a member of the Martinist Order, and his pastimes and hobbies have been research work in the fields of philosophy, mysticism, occultism, ritualism, and oriental literature. By profession he became an expert typographer and finally an expert printer in the field of the highest grade printing done in America, and up to the time of his coming to San Jose to work with us permanently, he was engaged by some of the leading book publishing and other business houses in New York as an advisor, designer and creator of new typographical effects.

It was in connection with the first plans I made for unusually good printing matter in connection with the earliest publications issued by me relating to the re-establishment of the Order here in America in 1914-1915 that I came in contact

with Brother Kiim, and realizing at once, as he did, that the Rosicrucian Order and Martinist Order had always been affiliated, his deep interest in these fields of study was instantly awakened and he threw his entire heart and mind into co-operation with me in laying the foundation for the new cycle of Rosicrucianism in America and became my earliest companion and co-worker. Throughout all these years he has been an active worker and supporter of AMORC here in North America, often silently and efficiently carrying on secret and confidential work, and on occasions making public addresses and directing public lectures and even traveling to various cities in the East, at his own expense of time and money, to further the interests of the Order.

He became the first Grand Master of the National Lodge or the correspondence division of our activities, and was honored in this regard at the first National Convention of the Rosicrucians held in Pittsburgh in 1917. His wife was also a member for many years until her transition, and his young daughter Thyra was the first colombe of the Supreme Lodge in New York City, and remained a colombe up until the time of her marriage. He has been an Inspector-General of the Order, and at times has been a Supreme Secretary, and even Grand Master of the New York jurisdiction. There has always been the closest companionship and sympathetic understanding between us, and I have always found him to be not only a faithful and loyal worker but an enthusiastic one.

He was well acquainted with all of the correspondence, the visitations on the part of the first ambassadors of the Rosicrucian Order throughout the world who contacted me in New York after my return from Europe, and witnessed many secret conferences and participated in many private sessions wherein the most important stones of the AMORC were laid in the years 1915 to 1918. More than any other individual in the organization today, he is familiar with the earliest activities, the many long hours and days of hard labor and study and sacrifices that were necessary to establish the organization, and naturally he is the most familiar with the early attacks and criticisms that were made and the early attempts that were made to wreck and ruin the organization on the part of so-called societies and bodies. For these reasons he was well qualified, not only in the studies but in every other way, to function as Sovereign Grand Master of the Order. But until his daughter was married and comfortably settled in her own home in New Jersey, and he was free from other business obligations in the East, it was not convenient or advisable for him to move to California and become a part of our staff here at Headquarters.

As soon as it was known that our late Sovereign Grand Master, Dr. LeBrun, would never be able to return to his office again because of his age and failing health, we invited Brother Kiim to come and live here in San Jose and be permanently a part of our staff. It required some little time for him to make the necessary arrangements, but he finally came, and his hosts of friends throughout the Order, who had met him and enjoyed their contact with him, acclaimed him the right man in the right position, and of course I am personally delighted in the fact that I have with me at my side, and for consultation and advice, not only a true and loyal friend and associate, and one well versed in the principles of our teachings and the ideals of our organization, but one who has been with me and at my side throughout many of my trials and tribulations, and many of my glorious experiences and happy hours.

Whenever visitors come to Headquarters to visit Rosicrucian Park, if they call at the Administration Building during the hours of the daytime, they are always welcomed by Brother Kiim to go into his sanctum and have a personal and cheerful interview with him — unless he is engaged at the time in the preparation of the lectures which he has to send to all of the Masters of Chapters and Lodges throughout the country, or in answering his large mail, or in conducting some ceremonies in the Temple, or otherwise devoted to some routine activity that must be performed at certain definite hours of each day and each week. But usually by waiting an hour or so, or spending that period in visiting the Museum and other buildings here at Rosicrucian Park, the visitor is sure of a personal interview which Brother Kiim welcomes, and in which he finds sincere delight and pleasure, as do all of us whenever these interviews are possible. After the close of the day there are certain nights of the week when he is occupied here with Temple ceremonies or scientific research or some other activities which prevent personal interviews, and on other nights of the week he seeks the necessary relaxation, meditation, hours of study and investigation which all of us must have to keep up with our work, but which we find it more difficult to enjoy or obtain as each week of the year passes by.

### Cheaper Cost of Living in California

This afternoon I want to take up with the Forum a matter that is not altogether Rosicrucian in nature, and yet it is one that seems to be of great interest to many of our members throughout North and South America. Members constantly write to us and ask whether it is true that

the cost of living is cheaper in California than in most parts of the United States. In answer to this question, of course, we must agree that there are several essential fundamentals in the cost of living that are cheaper on this Pacific Coast. In the first place, the absence of snow, sleet, and extremely low temperatures throughout the winter makes it unnecessary to buy many tons of coal and have extremely heavy overcoats and underwear and many other things that are needed where there is a long period of bitterly cold winter weather.

This afternoon, December 29, while all of us are celebrating more or less the spirit of the holidays between Christmas and New Year, the window to my sanctum is wide open and the sunshine is pouring into my office here, and my very companionable dog is lying in a patch of sunlight near the door watching me carry on, and making sure that I do not stroll around outdoors or through other parts of the building without having him accompany me. We can walk out of our doors today, as we have been all of the past weeks, and as we did on Christmas Day, without overcoats, and look at the flowers blooming and the green lawns that remain green throughout the winter, and admire the beautiful sky and the warm sunshine.

Then again, the fact that there is more than one crop of fruits and vegetables each year means that we have an abundance of fruits and vegetables, and that means that we have lower costs for these things than in sections of the country where there is only one crop a year, and where fruits and vegetables become scarce and high priced in the wintertime.

Many forms of amusement are lower in price, because it is too easy here throughout the winter, as well as the summer, to get into our automobiles and ride among beautiful scenery or to the seashore or the mountains and enjoy nature and outdoor pleasures, instead of paying high prices to sit in stuffy theaters and partake of other forms of amusement. We can even enjoy our meals by sitting and eating in open-air restaurants instead of in costly and closed places. For only a nominal expense we can go to the seashore and indulge in all kinds of inexpensive amusement that would cost a great deal of money if we tried to duplicate it in other states at the same time of the year.

Then we must remember that California has an abundance of fruits and vegetables upon which the persons living here prefer to live, and live happily and healthfully. Because it is so tempting to live on fresh fruits and vegetables throughout the year, the average individual does not crave a large amount of meat, and this has resulted in the western meat houses being forced to keep the prices of meat at a reasonable figure in order to



sell much of it. And the fact that all such meat does not come from Chicago or the far east often means a saving in freight and hence a saving in the cost of such foodstuffs.

Turning to the morning paper of this day's date, December 29, I just happened to see a news item that says that during the year 1937 the value of the fruit and nut crops in the State of California totalled two hundred and five million dollars. And that does not represent every line of fruit that is produced in this state. Here in the Santa Clara Valley, where certain types of fruit are very popular, and where certain vegetables such as asparagus, tomatoes, lettuce, celery, beets and beans are plentiful, we are quite accustomed to reading that the prune growers, for instance, in this valley receive several million dollars at different periods of the year for their shipments to the East. I notice from this morning's paper that the fruit crop for this year in California is twenty-three million dollars larger than it was for last year, and I notice that the prunes in this valley alone were valued at nearly fourteen million dollars for the preceding year, and that even the apricots here in this valley brought in over three million dollars.

And please note that in this morning's paper there is an advertisement by one of the many fruit and vegetable markets in this city that they have for regular sale throughout this holiday week boxes of Watsonville pippin apples for thirty-nine cents a box. Now the Watsonville apples, you know, are famous up and down this coast and they make delicious fruit at the table, and of course they give us the finest type of baked apples and applesauce. I was interested in this advertisement because on many of my trips back to New York I have tried to buy some Watsonville or Oregon apples in New York City and have had to pay five or ten cents apiece for small ones. They always told me the California apples were so superior and so much in demand that the prices were high. So I called at this fruit market this morning and discovered that these thirty-nine-cent boxes of apples contained thirty-six pounds of apples, or approximately one hundred apples. Now this is not a wholesale or special price, as you know. I wonder if any of our eastern people, or people in the Midwest, can buy in the market — not out at some farm but at a regular store — apples at the rate of thirty-nine cents a hundred, and especially luscious, high grade, holiday apples.

And you know that there are many months in the year here when oranges are so plentiful that we can buy two dozen in a basket for twenty-five cents, and four dozen of the smaller size for making orange juice, for twenty cents, with all kinds of fresh vegetables at the same low rate. With

two crops a year that give us fresh fruit practically throughout the whole year, the cost of living is reduced greatly.

And as all of you know, the rentals for homes are much lower than in the East. Where in the East, close to large cities and within a short automobile drive of a metropolis, can you rent five, six and seven-room bungalows or two-story houses with a magnificent plot of grounds, with lawns and shrubbery and all modern conveniences, for from thirty-five to fifty-five dollars a month? And since President Roosevelt recommended that contractors and builders should get busy this winter building attractively planned small-size or moderate-size dream homes to sell at a minimum price, just look what has happened in Santa Clara Valley. Here is one reliable, well known contractor and builder who has built many magnificent homes in Santa Clara Valley, who is now offering a typical Roosevelt dream home, not a mere beautiful cottage but a home of six rooms, with hardwood floors, inlaid linoleum and tiling, every modern convenience in kitchen and bath, with all of the kitchen facilities one sees in colored illustrations in home-building magazines, and with lawns, shrubbery, pavements and sidewalks, and double garage included. He offers this very beautiful home for a down-payment of six or seven hundred dollars, and instalment payments of about twenty-five to twenty-seven dollars a month, which includes payments on the principal, all taxes, interest and insurance. In other words, you can be buying a new home for less money than you can rent one, and imagine this fine home costing a total of only thirty-six hundred dollars including the property and everything on it.

Now I did not intend this to be a real estate or promotion advertisement for the Santa Clara Valley or any part of California, but I hope these comments will appear in our Forum magazine and answer many questions that have been asked, and perhaps help us in regard to the correspondence about such matters.

Of course the next logical question is: "Are salaries low also?" The State of California has a minimum wage law for women which means that no girl from high school, or woman of any age, can take any kind of a clerical or clerking position, even to folding circulars or anything of that kind, or doing any kind of a day's work, for less than sixteen dollars a week. Many men driving milk wagons and trucks here in California are receiving more salary than men who occupy white-collar positions in offices in New York City. The wage scale is not lower, but higher here in the average position. But, there is this one drawback: There are very few vacancies in any line here as far as clerical positions or office positions are concerned. The influx to California

from one end of the year to the other, from all the other states, on the part of those who want to escape the cold weather and the high living costs in other states, is so great that it is difficult to find positions for everyone who comes here. Unless an individual has some money to use for his living expenses and care for a number of months until he can secure a position here, or has been assured by someone in advance of some position, it is foolish to come to California.

It is only natural that the state should try to take care of its own natives and people before it gives its good positions to outsiders. There are a thousand tourists a day coming through this small city of San Jose seeking new positions or business opportunities. No city ten times the size of San Jose could possibly take care of that many persons. And we at AMORC are not in a position to negotiate for opportunities for our members, since every concern and every individual in this valley with whom we are acquainted has tried to assist us in the past, only to find that they have the same problem on their hands, namely, that they have far more applicants than they can possibly take care of. But there is a wonderful opportunity throughout this whole state for small manufacturers and specialists who have their own businesses, to come here and establish themselves and from the very start cut down their living expenses and give their children and families a better opportunity to live with better health, more pleasure, and a more progressive outlook on life. The Chambers of Commerce in the various cities of California can always give to such prospective business firms advice as to whether their particular line of business is needed or will be a success in any section of the state. We are not prepared to give such expert advice to anyone.

### Some Advice To Chapter Members

This afternoon I want to speak about the attitude of members who belong to our various chapters throughout the North American jurisdiction. I notice that a great many of those attending the Forum are officers and members of chapters, and I want to take this special occasion to speak to them and all other chapter members generally. First I want to speak about the officers of the chapters. Being an officer in the Rosicrucian Order, AMORC, in any capacity in any section of the country—or in fact, being an officer of any fraternal, social, humanitarian, uplift, or educational movement—is one of the most thankless positions that a person can accept and attempt to fulfill. As I have so often said, when such officers do their work well and efficiently, it is simply taken for granted, and little or no appreciation is expressed or implied in the atti-

tude of the average individual. On the other hand, if the officer fails in some little obligation, errs in some human way, or is unable to meet instantly some strange or unusual or overpowering condition, criticism, or critical comment falls heavily upon him.

Now I am not saying this as a criticism of our members, or our members as Rosicrucians, but as representatives of the human race and the human family. After all is said and done, our entire membership represents a cross-section of the human race. It may be a little better cross-section, or it may be a cross-section of a higher quality, or it may be a cross-section that is diagonal instead of horizontal or vertical, but nevertheless, it is a sufficient cross-section to include and not exclude some of the human equation, the human eccentricities and tendencies, and the inborn, inherent, and acquired idiosyncracies. No matter where you attempt to select, casually and impersonally, one hundred individuals of the human race and analyze them, you will find in their natures, individually and collectively, certain traits, tendencies, characteristics, and peculiarities that are more or less uniform throughout the whole of humanity. Many of these traits are so-called primitive instincts, such as the instinct of self preservation, and the instinct of jealousy, and even of enmity. The element of crime may be eliminated in such a cross-section as we have, and the element of hatred may be greatly diminished, and certain other elements may be completely obliterated.

On the other hand, there are certain other elements that are deeply rooted and remain fixed until a personality has attained a ripe old age and passed through much psychic development, and these same traits may be existent in the officers who lead the members in their various activities. The claim cannot be made, and certainly never should have been made if it ever was, that the individual is one hundred per cent perfect. I have always felt that when an individual approaches our organization for admission, or states that he is a seeker for more knowledge and for ways and means of solving the mysteries and problems of life, he is admitting, as I admitted when I first approached the organization, that there exist within us certain evil or erroneous or improper or false tendencies and conditions, habits, privileges, and other things that we want to eliminate, outgrow, or purge from our systems.

In other words, I have always felt that when an individual knocks at the door or the portal of our Order for admission, he stands there as a self-confessed or self-condemned individual admitting weaknesses and tendencies that are undesirable. At least, the weakness of ignorance is admitted by all. The individual who is one hun-

dred per cent perfect, or without blemish or fault or weakness does not need anything that the Rosicrucian Order has to offer, and should be so spiritual, so illuminated, so pure, and so good that nothing this side of heaven would entice or induce him to unite with others in a cooperative spirit and in the desire for further unfoldment. And the fact that a member continues to study and work with us, as I am continuing to work and study with the Order and trying to improve myself, is a very definite indication that we have not yet obtained that degree of perfection and unfoldment where we can admit, to ourselves at least, that we need nothing more that the Order can offer.

Now then, admitting as we should do, behind closed doors at least, that all of us have weaknesses and errors in our tendencies, why not let us make the best of it by looking upon ourselves as unqualified to change others and unqualified to assume a superior attitude and look upon others as inferior. If we admit this, we will come to the grand conclusion that none of us is actually good, and none of us is actually bad, but that we are all simply different. And which of us is fully prepared to say to what degree any one of us is better off than the other? And which one of us should say, or can truthfully say that our attitude or our understanding or our actions in any given situation or condition were right, while the attitude and activities and contentions of others were wrong?

Then when we stop to consider that a group of members, such as we find in any chapter or lodge, represents not only a difference in development, unfoldment, weaknesses, and tendencies, but also a difference in auras and vibrations, emotional conditions, and inner development, we see at once that in such a group there is bound to be conflict—conflict in opinions, interpretations, understandings, and in conclusions as to other individuals' development and attainment, and most of all, conflict in the vibrations of the auras and the vibrations of the so-called personal magnetism of each individual. When a group is assembled in one place or room this conflict of auras or of personal vibrations is apt to become intense. Two persons sitting beside each other may feel uncomfortable because of the disagreement or inharmony, or lack of harmony, between the individual auras. This inharmony may impress each of the individuals as being a mental or social difference rather than a psychic one, and they may attribute it to a difference of attitude, a difference of beliefs, and in thus judging manifest one of their weaknesses and errors of thinking. And this false conclusion may lead to the development of unpleasant social contacts. Then again the combined auras of those assembled vibrating momen-

tarily harmoniously, and at other moments inharmoniously may be disturbing to some super-sensitive natures, and most certainly to the individual auras.

The sole idea of coming together is for the purpose of trying to blend the auras of the individuals, and of each one trying to hold the right mental attitude and the right thoughts that will cause the auras and the personal vibrations to raise or lower themselves to an agreeable pitch or tone. It is much as though each individual in the gathering were vibrating to a different note on a violin or piano thus causing an unpleasant tone in the room. It is the duty of each individual to try to adjust his individual vibrations so that his will be in harmony or identical in nature with those around him. This can be done only by the use of the will and the mind in determining that, during the period of the gathering, each will lay aside as far as possible individualistic qualities and try to be attuned with the spirit of the occasion and the spirit of the organization, or the spirit of the lessons, and forget the individual self momentarily.

Eventually the advancing student not only learns to do this, but does it very successfully. He learns also through his lessons, even if he does not have the experience of contacting others in lodges or chapters, to adjust his individual vibrations and his individual attitude with the attitude of humanity in general, and particularly with the mind and consciousness of the Cosmic. This leads to inner harmony, as well as outer harmony, or in other words, while adjusting the outer self to harmonize with the outer selves of other individuals, he is adjusting the inner self to harmonize with the Cosmic and with the universal consciousness. This leads to an improvement in health and a better toning of the system mentally and physically to a better apprehension and comprehension of universal principles and universal love, and to an incoming or influx of Cosmic impressions and spiritual inspirations.

The Master of a chapter or the Master of a lodge is in a difficult position inasmuch as he or she must make every sacrifice of personal understanding, and personal realization, in order to harmonize with the majority of those present. The Master of a lodge or chapter is not to be considered as a superior individual having no weaknesses, imperfections, and no lack of wisdom and knowledge. These Masters themselves naturally resent any such attitude on the part of the members. They resent it kindly and try to point out the fact that they have been elected or selected to the position they hold not because they want to demonstrate or manifest any superiority of an intellectual nature, but because they have shown a spirit of willingness to serve the Order and to

serve the members. They are, in fact, the real servants of the organization, and not Masters except in a purely ritualistic sense.

Their position is made more difficult by the fact that they must make concessions, that they must make agreements, that they must be poised and calm and impersonal and harmonious in all circumstances and all conditions. They must manifest love, kindness, and peace. They can do this better when they have the cooperation of those who are assembled with them in giving any of the Rosicrucian lessons or discourses. They are not attempting to impress upon others their own personal and individual interpretations or conclusions. They, too, are seeking the same light as the others are seeking. They, too, want to know and want to learn and want to evolve. Their path is harder because of the time they must take from their own interests to give to others unselfishly. This applies to every officer or leader in any part of our organization from the humblest to the highest.

Now let me say very frankly that this discussion this afternoon is not based upon any unpleasant incident that has happened anywhere, and that it is not the result of any reports that have come to me, and that I do not have any particular incident or occasion in mind, nor am I thinking of our members or our membership in comparison with any other organization. I am speaking generally and universally, and analyzing human nature as I have found it in twenty-five years of contact with thousands and thousands of our members, as well as many thousands of non-members, who meet not only in chapters and lodges of our Order but with whom I have made contact in assemblies and gatherings of other organizations with which I am connected.

If I were to make comparison between the Rosicrucian organization and many others, I would make very favorable comments about the Order. I could point out, first of all, that our annual conventions are represented and considered to be more harmonious, more happy, more lacking in disagreements and contentions than the average convention of a national or international organization. Some of this is due to the fact that we do not have political factions in our organization. Another reason is that we come together for the purpose of meeting on a basis of love and sympathetic understanding, and to work out constructive problems, rather than untangle destructive and unpleasant ones. It is true that we have had to deal with some critical problems at times, but as everyone knows who has ever attended our conventions, these unpleasant problems have consumed a minimum amount of our convention consideration, and have been so wholeheartedly pleasant in the discussions and final recommenda-

tions and resolutions that we have all smiled over the happy conclusions.

But I plead now for fair consideration on the part of each one for the attitude and natures of all other individuals. Let us remember and ever keep in mind that we are all in the same boat, so to speak. We are in the Order because of some weaknesses mentally, physically, morally, socially, financially, and because we all admit we are ignorant of certain knowledge and desire it, and because we all have tendencies and habits that we want to purge from our natures and our beings. This attunement upon certain fundamentals should make us united in one brotherhood aside from the fact that we are also united on the fundamental basis that we want to help our fellow beings, we want to improve the world, and bring about universal love, universal happiness, and universal peace.

### Dreams Are Often Psychic Contacts

We have here this morning an interesting problem which I think will be helpful to many of our Forum members. One of our good Sorores has written to us that on a Thursday morning she awakened remembering that she had had a strange dream during the night in which she was entangled in some vague and indefinite complications in a department store where she was wrongly and strangely accused of dishonesty, or so-called shop-lifting. She wondered about it during the morning at breakfast-time, and could not quite understand why she should have had a dream of this kind which involved ideas and principles that were entirely new to her. But she finally dismissed the whole thing during the morning. Later that same afternoon she was shopping in a large department store, and while waiting for the delivery of a package, she unwittingly picked up a package that was not her own, and started to walk down the aisle with it. A detective stopped her at once, and she was taken to the manager's office where the detective accused her of taking a package that did not belong to her.

She was able to explain that she had unconsciously picked up the wrong package, as she was waiting for her own, and the manager of the department store admitted that it was merely a mistake and the type of a mistake that any customer could have made. But they explained that they had been seeking someone who had been stealing packages in the store, and had deliberately set a trap with a marked package, and that this innocent woman had unconsciously fallen a victim to the trap. Now our Soror wants to know why she had such a dream, and what connection the dream had with the incident which occurred later in the day.

This is so typical of things that have happened in the lives of many of our members that I think I should explain some of the principles involved.

Too often we look back upon the experiences of our nighttime as "dreams". In the morning, the whole story that was revealed to us during the night appears vague and indefinite, and our active imaginations, with which God has blessed us and which are of such great value to us in all other affairs of life, automatically seize hold of the outstanding events of the night's experiences and fill in the little gaps and piece together the incidents and make out of the whole thing an artificial condition or story that we believe must have been a dream. We are so accustomed to believing that anything we see, hear or feel during the night, or any experiences we have, must all be dreams, that we willingly allow our imaginations and our faulty objective brain reasoning to convince us that the whole fabrication of experiences during the night was a mere dream. We analyze these dreams, laugh at them, smile over them, sometimes get a little frightened or alarmed about their significance, but we gradually dismiss them as dreams and let them go as inconsequential.

There is where we make a serious mistake, indeed. I do not mean to say now that everyone who has a dream should take it seriously, or anyone who has an experience during the night should look upon it as an alarming prophecy or prediction. But there is very often something of the nature of a warning from the Cosmic or a psychic warning that should cause us to think and beware, and many many times these so-called "dreams" are not the mere imaginings of an objective brain that is allowed free sway, and which seems to run wild in the fields of thought, but a real Cosmic message or impression. This is especially true of those who are on the path of psychic development, or who have psychic development and who are establishing Cosmic attunement. For this reason every dream should be carefully analyzed for a few minutes in the morning and if we can extract from it a warning that might be related to something we are planning to do, or someone in our family is planning to do, or something that actually could have happened in our families or among our friends, acquaintances or relatives, we should be on guard.

Now in this particular case undoubtedly the Cosmic was trying to warn our Soror through her development of Cosmic attunement that something might or could happen, or would happen, in connection with her shopping in one of the department stores that would be unfortunate or unpleasant, or at least embarrassing. Now this does not mean that she should not have gone shopping during that day or the coming week, or that she should have carried a fear thought in her mind

for many days, but I do mean that she should have recalled the dream or experience the moment she entered the department store that afternoon and have looked upon it as a possible warning, and therefore should have taken precautions not to have become involved in an embarrassing situation. If her nighttime experience had been in her mind, she would have made sure that the package handed to her or laid near her at the counter, and which she picked up, was her own package, by having asked the clerk to identify it. And she should have been careful in all of her actions while in the store, so that she did not pick up or examine anything or stand in groups where she could have been suspected of doing anything wrong, and thus avoided what was probably avoidable through such precautions. The fact that she escaped with an agreeable conclusion to the affair was probably due to the fact that the Cosmic came to her rescue, because she might have been embarrassed to a greater extent by having been taken to a police station, and would have had to have an attorney or someone assist her in getting out of a very difficult position.

Sometimes these experiences of the night warn us in regard to contemplated trips or journeys, or letters that we are about to write or papers we are about to sign or contracts or deals we are about to make.

In other words, if we want to have the valuable help of the Cosmic and of our intuitive and psychic abilities, then we must give some credence, some consideration, to the impressions that come to us either at night when we are thoroughly relaxed and psychically attuned, or during the day as so-called hunches. If we are going to look upon every mental or psychic vision, impression, idea or urge as merely a mental fabrication, as a trick of the imagination, or as something of the stuff that dreams are made of, then we are going to find that our development along psychic lines is of no avail to us. We may just as well cast overboard and out of our consciousness all of the things we have learned, and pin all of our faith to our own objective reasoning which, in vanity and self-satisfaction, we have glorified as being superior to anything of the mind that is psychic or spiritual.

In other words, we must either give some consideration to the vague and more or less veiled things that come to us Cosmically or psychically, or give no thought to them at all. But this should not make us slaves to our dreams, nor should it cause us to buy twenty-five-cent dream books and try to interpret every dream in the light of some author's foolish or superstitious ideas. Many of these Cosmic visions or experiences or nighttime impressions or ideas are intended to apply to our affairs, usually during the next twenty-four

hours, and it is not difficult, therefore, for the individual to accept the nighttime experience as a warning and, for at least twenty-four hours, keep it in mind and be on guard. If nothing occurs during the twenty-four hours, the whole thing may be dismissed as being either wrongly understood or as having fulfilled its mission in some way. But to go about during the day and dismiss every dream, no matter how impressive, as a mere figment of wild thoughts, or a fabrication of mentalism, is a far more serious error.

### Empty Houses Rapidly Decay

One of our members rises this morning in the Forum to present this interesting problem. She has carefully written it out, and it is to the effect that she has observed, from time to time, that houses which are unoccupied and have been unoccupied for some time seem to depreciate or actually decay and go to pieces more rapidly than houses that are occupied and being injured by use. In fact, it would seem, according to her and according to our own many observations, that a home which has a large family living in it, including a number of children, and which is subject to wear and tear of the most severe kind, does hold together and does remain more sound and intact than one which is left absolutely unoccupied for a great length of time. Our Soror wants to know why this is, if we know.

Real estate agents and owners of homes have long realized that if they possessed a home which they wanted to sell, it was better to have it occupied temporarily on a rental basis than to have it left unoccupied, and very often owners of empty homes have come to realize it is better to rent such homes at a nominal rent than to leave them unoccupied waiting for someone to pay a larger rent. It is absolutely true that the vibrations of human bodies within a building, especially within a home where people sleep and eat and live a great many hours of the day, radiate a vitality, a strength and a form of protection that is absolutely absent in a home building that is unoccupied.

Of course it is true that when persons are living in a home they make certain repairs of a minor nature from time to time, but more than this, they do certain things of a precautionary nature. They see that during heavy windstorms and rainstorms, the windows are all closed, and naturally they replace any broken glass and repair any leaks in the roof. The heating of the home and keeping it dry and warm on the inside is also another important factor in the preservation of the building. But there is something additional that comes from the occupancy by human living beings that causes a building, especially a small one like

a home, to keep itself revived or in living form in a subtle and strange manner, and this is a protection against the natural decay and disintegration of the component parts which entered into the construction of the home and which constitute material form.

### A Good Book to Read

One of our members makes a suggestion that may be easily carried out by our members living in Europe and particularly in London. He says that he has found a good book entitled "Man's Miracle," written by Gerard Harry, and published in London in 1914 by William Heineman. He says it is a very fine story of Helen Keller (the blind woman) and her European Sisters. He recommends it for inspirational reading.

I do not believe this book can be found in American libraries, except possibly one or two of the largest ones, but perhaps our European members can find it and enjoy reading it.

### The 1938 Predictions

We have already put into circulation and distributed to our membership some copies of the new annual booklet of prophecies entitled *1938 and Fate*, and of course we have offered it to our members in any quantity they feel they can use in judicious circulation. But although the year of 1938 is very young, and we have not reached the end of the first month of the New Year, many of the predictions contained in our 1938 booklet are rapidly revealing themselves as very close on the horizon and sure to come to pass. In fact, before December of 1937 had ended, some of the 1938 predictions were casting their shadows so definitely in the foreground that it was quite evident that they would come to a complete manifestation during the year of 1938. The facts in our booklet were gathered last spring, and the manuscript was compiled in the summer and put into final form in October, and announced publicly on the first of November. In the early part of November very few of the important events outlined in that book were casting any shadows or revealing any tendencies to the general public. Looking back now over the booklet that was issued for 1937; one can plainly see how many of the predictions were fulfilled, and this is true also of the books issued for the preceding years. In many cases the predictions we have made were looked upon with skepticism and doubt by prominent individuals throughout the country to whom we sent them, yet the end of the year brought a realization of their fulfillment.

We notice that Mr. Babson, who has become famous for his business, economic and other pre-

dictions for each year, issued his predictions for 1938 on the first day of January, and the newspapers of that date carried many columns of his outline of what would happen. His predictions were issued quite a few months after our booklet was prepared, and we note with interest that some of the things we have predicted are predicted by him, and that others which we have predicted he seems to think will not come to pass at all. We have found Mr. Babson about fifty per cent right in his predictions throughout the last ten or more years, but we have seldom found him correct in his beliefs that many of the things we have predicted would not come true. He has predicted wars when no wars occurred. He has predicted depressions and stock market effects and business troubles which have not occurred. His predictions are based almost wholly upon charts and diagrams of tendencies and trends prepared here in America, while ours are based upon similar charts prepared in Europe and America and covering the entire world.

You cannot look upon the United States or North America as though it were the only country existing in the world, or as though it were isolated and separated from all other nations and people, and from all other financial, business, social, and economic activities throughout the world. The only way to look at the conditions that might arise on this earth during any one year is to lift one's self up as though one were up in the Cosmic, or on the planet Venus or Mars, and looking down upon the earth and its peoples as constituting one human family. The world's activities are so related and inter-related and so connected that it is almost impossible to separate any of them and make them purely national or purely local. If you have not obtained a few copies of this 1938 *and Fate*, be sure to send to the Rosicrucian Supply Bureau for them, enclosing a few cents' postage to cover the mailing of them, and read the booklet and distribute it among your friends. The utmost good will come from that book by having more and more persons read it, and become warned in advance, and that is our sole purpose in issuing it year after year.

### Another Bouquet of Appreciation

I wonder if the Forum will permit me to read another letter this afternoon that is primarily a letter of appreciation, and yet contains a lesson for many of us. This letter is from a very eminent dental authority who is a professor in a

dental institute and clinic, and who has a large dental practice in one of the eastern cities. He is well known in many parts of the East, and has made excellent contributions to the art and science of dentistry and allied therapeutic work. He has been a member for a number of years and has always expressed his appreciation, on the one hand, and offered his services unstintingly on the other hand. Now I want to read what he says in his latest report, voluntarily written and certainly not intended for other eyes to see, and therefore free of any bias or intentional testimony of praise. I will read part of his letter as follows:

"My progress in AMORC has paralleled that in my profession, and I see a definite relationship between the two. My work for patients progresses by definite, pre-arranged plan, and presents stumbling blocks less frequently than is general. In addition, my teaching of therapeutics and other subjects goes along to the satisfaction of my superiors and the benefit of my students. Since entering the ninth degree, I have received so much more work to do that a number of times it has reached the point of being *almost* beyond my ability to find time. Somehow, however, the time was allocated for all necessary work. Attending to these demands for lectures, clinics, paid work, free work, advice and guidance on diet and health, has given me the ultimate in peace and self-satisfaction, and I repeat: AMORC guidance is responsible."

I do not think it is necessary for me to make any comments to you as I can see that all of you appreciate the point that our good Frater is making. He has made reports like this ever since he was in the third degree at least, and as he has advanced from degree to degree his reports have become more interesting each month. I know what he means by the free work that he does, for it constitutes a large portion of his activities. And our Sunshine Circles in the East, doing their charitable work for persons outside of the Order, have always expressed their appreciation for the services that this doctor has rendered. He has been giving to the Order in services and unstinted loyalty and appreciation, and he has been giving to mankind and to the Cosmic unstintingly, and the inevitable result is health, prosperity and happiness for him. That is the moral to be found in his report.



## "My Mamma Told Me"

Is Your Advice As Good ?  
As They Deserve ♦

THERE is no question of your motive. You want to give the best advice — but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are *your job*.

The Junior Order of Torch Bearers (a non-religious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simply read and understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

### Send For These Free Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the Junior Order of Torch Bearers' "Advice to Parents" guide. It will be sent free.

**The Junior Order of Torch Bearers (AMORC), San Jose, Calif.**



# *The* ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,  
THE ROSICRUCIAN ORDER.

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Vol. VIII

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No. 5

## The Mystic In His Cell

A table, a candle, a chair  
In attic where the grace of God shines  
Is not bare: It is a holy place!  
Incense, there truly is  
Borne on wind ecstasies  
Of summer air  
And on my eastern sill  
The passing rains distil  
Sweetness from flowers.  
The dawns so wisdom wise  
Like veiled priestesses  
Utter their sanctities.

All space dwells in my room  
I touch the Infinite Loom!  
Timeless, Timeless, Timeless  
All is Grace.

I enter It—the Golden Space,  
And rest a spell.

—Francesca Lorne.

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FOR MEMBERS ONLY

# Greetings!



DEAR FRATRES AND SORORES:

Once more another issue of the Forum magazine is prepared and ready to go to the Printing Department. Each issue represents a very personal contact between the Emperor and the members of the Order. My only regret is that more of our members, especially those who are living at distant points, do not read this publication every other month when it is issued. Through the medium of these Forum sessions here in my sanctum, I am able to answer many very serious or important questions, and I am able to contact personally the minds and consciousness of many of our members, not only those who attend the Forum sessions or ask their questions personally, but through analyzing their carefully prepared letters and devoting more time to the answering of them. Naturally many questions come to this Forum every month, or every week, that are of such a strictly personal nature that I do not feel it is right to discuss them in the Forum and have them printed in the Forum magazine. I must confine the Forum to questions that are of general interest and of general benefit to all members of all ages and all degrees of study.

But the serious manner in which our members read the Forum and follow the suggestions contained in it pleases me very greatly. As I have said before, there is never any attempt to make our discussions or my answers to questions conform to any literary style, and the secretaries who take down these Forum notes and turn them over to the Forum Editor do not attempt to rearrange my statements or my words to conform to literary style or even good English grammar. The whole idea is to make these Forum discussions as personal and as intimate and as understandable in the conversational style as possible. Recommendations that I have made in the Forum have been not only accepted by our members, but greatly appreciated, if I am to judge by the many letters received regarding them.

This was very definitely illustrated when I recently recommended to our members the great book entitled *The Secret Symbols of the Rosicrucians*, hand-colored, a reprint of a very old and rare book. The publisher of the book had only a limited number of copies, and we secured a special price on these, and offered them to our members at a remarkably low price. But the response from our members was so great that the publisher had to have many additional copies prepared, and orders for the book are still coming

to us. This has been true in the case of other books we have recommended which are not published by ourselves and not even sold by us. Certainly many hundreds of individuals are going to be happy in the future in the knowledge that they own and possess one of those rare books, or some other rare books that we have recommended. And when I have asked for certain things to be donated which might be possessed by some members and not in use, the response has been instantaneous and wholehearted.

It was demonstrated on our recent Rosicrucian tour to Egypt and the Holy Land, when a hundred of our member met frequently for discussion and group meetings, that those who are regular readers of *The Rosicrucian Forum* were better qualified to answer questions and to explain many of the mysterious things of life than those who did not read the Forum, simply because the Forum magazine deals with many of the every day problems and every day difficulties met with by the average individual.

I do hope that every one of our lodges and chapters will see to it that a copy of the Forum magazine is available in their reading rooms, so that their members who are not regular subscribers or readers of *The Rosicrucian Forum* may have access to it and benefit from it. Your questions of general interest to all members are welcomed and solicited, and should be addressed to the Secretary to the Emperor, or to the Forum Editor at Headquarters.

Fraternally,

H. SPENCER LEWIS,

*Emperor.*

## A Substitute for Eyeglasses

This afternoon I want to take up with our Forum members some facts regarding the eyes and the use of eyeglasses or substitutes for eyeglasses. At various times in the past we have spoken about the use of eyeglasses and we have said very emphatically, and repeat again at this time, that very often a serious mistake is made in having eyeglasses fitted to the eyes of young children or young persons under the age of sixteen. When they are younger than twelve years of age it is a very serious thing, and should never be done until exhaustive tests have been made. The mere recommendation of some school nurse or some one physician or eye specialist is not suf-

ficient. And while it may be true that many young people have defective or incomplete or subnormal eyesight, that is no reason for starting them out in life with such a crutch as eyeglasses when nature itself, if given an opportunity, might correct the weakness or the fault. During the first two cycles of a child's life, that is, up to its fourteenth year, many important functional changes take place, and the eyesight can easily improve during those periods, if not restrained and interfered with by the use of strong eyeglasses or strong lenses.

However, that is not what I want to talk about today. Some little time ago, some of our Forum members wrote to us about the new substitute for eyeglasses in the form of so-called "contact glasses" or small lens glasses that are fitted right over the eyeball under the eyelid and worn there permanently in place of eyeglasses. We have made an investigation of this matter through some of our members who are experts in optical matters, and we have received some very interesting information. In the first place, we find that one of our own good mystical philosophers, Sir William Herschel, who was an eminent astronomer and astrologer, was the first to conceive of the wearing of lenses attached to the eye, but of course he did not have the laboratory or mechanical facilities for inventing such lenses and testing out his theory. But in 1888, a German scientist by the name of Fick made some such glasses in Zurich and gave them a practical test, and from then on various scientists and optical experts worked at the problem until it was revived in a very modern laboratory about 1920 by F. F. Mueller of Wiesbaden in Germany, a member of the world-famous firm of makers of artificial eyes.

At the present time various forms of these contact glasses are made. They are small and shell-shaped, and after some instruction and practice the user of them is able to slip them over the eyes under the eyelids where they are held in place naturally and easily. They are generally shaped somewhat like a helmet, and practical tests show that there is no more hazard or danger in wearing this kind of lenses or contact glasses than in wearing the ordinary kind. The advantages of such glasses are obvious. First of all, they do not attract attention and do not spoil the symmetry or appearance of a person's countenance, especially that of a woman. Then, again, there are no rims or edges to the glasses that cause any interference with complete and perfect sight, either sideways or toward the front. The glass moves with the movement of the eye, so that no matter how the individual turns his eyes he can still see clearly and sharply. In the next place, these glasses do not get moist when the wearer enters a warm room in cold weather, nor

do they become fogged. The warmth of the body keeps them in proper condition. Persons who are near-sighted and have heretofore been forced to wear very thick lenses in order to see in a more or less natural manner will find these contact glasses a real blessing, inasmuch as the same optical effects can be produced without marring the appearance of the face with heavy glasses.

Of course, the purchase of such glasses means that the individual must go to an eye specialist, or at least a specialist in this form of contact glasses, and have them properly fitted. For many years individuals throughout the country have been accustomed to going to stores like the five-and-ten-cent stores and buying "eyeglasses" by selecting them at random and testing them for reading, and going away with something that has cost them very little but is a constant injury to the eyesight. Various laws have been passed to prevent this sort of thing for the protection of the individual, and I hope the time will never come when any firm will put on the market a cheap form of contact glasses by which it will encourage individuals to slip some of these glasses into the sockets of their eyes and take chances with the results. But an expert will make the proper measurements and the proper tests and then have the glasses made to order. It is not a painful process for the individual to put the glasses into his eyes or take them out occasionally for cleaning. Many men and women occupied in professions where the wearing of eyeglasses would disqualify them, can now wear these contact glasses without attracting attention and without coming within the restrictions. Attempts have recently been made to make these small shell-like glasses out of unbreakable glass, but the difficulty is in grinding such glass to proper condition, and since there is very little danger of such glasses breaking, there is no need for having them made out of any inferior materials such as unbreakable glass.

I think I have covered the important points of this matter, answering all of the principal questions that have been asked in our correspondence for some time. Naturally, we cannot recommend any specialists or advise any of our members where to go to secure such glasses. But we do say that if you are interested in this subject you should go and visit a competent, registered optometrist or optician.

#### **"Secret Instruction from Tibet"**

This afternoon I want to have a nice round-table talk with our Forum members about some of the very misleading and ridiculous claims that are being made in America, and in the western world generally, today by individuals

who are claiming to present and reveal the marvelous, fascinating, all-powerful, mysterious secret laws of the masterful mystics of Tibet. As we read the literature of these individuals, we think of the amusing terminology used by the comedians in Hollywood when they utter such words as "stupendous," "colossal," "supermagnificent," "extravagant" and so forth. Every now and then we see in the popular magazines and newspapers the advertisements of new schools, or new institutions or cults, which claim that they possess the only true secret teachings of the Masters of the Far East.

Sometimes we are astounded by the ridiculous claims made in these advertisements and sometimes we are astounded by the inconsistency and the absurdity of the statements made. But what astound us more are the letters we receive from individuals who say they have seen our literature and our magazines, and they think that the Rosicrucians and the AMORC constitute a mere kindergarten as compared with some of these other institutes that have the marvelous secret revelations of Tibet. Every few days someone writes to us and asks us why we are so far "behind the times" and why we are so primitive and childish in our attitude, and seemingly refuse to accept the leadership and the instruction from some eminent individual who has arisen overnight in some part of the United States and suddenly claims that he has "just returned from the secret monasteries of Tibet," and is "bringing America the astounding, astonishing, mystifying, secret teachings of Master Mystics of the inner shrines of the Himalayas."

In the first place, we know only too well that the real secret teachings of the true White Brotherhood in Tibet are not open and available to every tourist, pretender or investigator who happens to knock at its front door and offer one hundred dollars or one thousand dollars or ten thousand dollars as a bribe for personal instruction. In the second place, we know only too well that not one tourist in a thousand who starts up the sides of the Himalayas or enters Tibet from India or from China ever gets anywhere near the secret monasteries or the secret schools of the real students and mystics living in the monasteries of Tibet.

Even thousands of those who try to reach the Buddhistic monasteries of Tibet never get within ten miles of the shadow of the real central temple of the Buddhists, and yet the Buddhist Brotherhood in Tibet is not the secret brotherhood and is not the school of the great Master Mystics but simply the headquarters of the Buddhist religion of that country. And one can read in many books all of the Buddhistic teachings and principles that are taught by the true Buddhist re-

ligion and the true Buddhist teachers in Tibet. In other words, there is no need to travel to Tibet to get any of the great truths and great principles of the Buddhist teachings of the Dalai Lama or any of his associate priests or any of the teachers in the Buddhist monasteries.

But still we have the advertisements and the literature and the radio talks in America, telling us constantly how some man, and occasionally some woman, has opened his heart or her heart in a great and benevolent spirit to reveal to the suffering, ignorant Western World, and especially to the American people, the true and vitalizing secrets of the magnificent, all-powerful mystics of Tibet who taught him or her these secrets in person and privacy, and allowed him or her to come back to America to give these teachings freely to the public (at ten dollars per lesson).

We have in our various monographs and lessons a great deal of historical, biographical and other interesting information about the Great White Brotherhood and the true mystics of Tibet, and in our book *The Rosicrucian Manual* and elsewhere we have distinctly stated that the real mystic brotherhood of Tibet in which we are interested, and in which the whole world of true mystics is interested, has nothing to do with the Buddhist colony or the Buddhist temples or the Dalai Lama or the superstitious and ignorant followers of some form of Buddhist religion in parts of Tibet. On the other hand, we also have in some of our monographs some of the real secret teachings, ethical principles, or laws and proverbs, of the true brotherhood of mystics in Tibet, and one of the finest of these presentations of the true, spiritual, esoteric and magnificently inspiring collections of teachings from Tibet will be found in our book entitled *Unto Thee I Grant*.

If the valuable instruction and guidance in that book had been put into monograph and lesson form by us, with extended explanations and padded interpretations, we might have made out of that book a whole, complete course of Tibetan teachings to sell for one hundred dollars. And yet we have been selling that book for years for the nominal price of \$1.25. It has been praised, endorsed and recommended by spiritual and mystical teachers, by inspired editors and writers, by lawyers and physicians, teachers and college professors all over the world. It is unquestionably one of the most beautiful and inspiring books, second only to the Christian Bible in its beautiful language and beautiful instruction. But we have never claimed, either as Rosicrucians or students of mysticism, that any of us have been to Tibet and have entered secret monasteries and received direct and personal secret instruction which we are revealing in our lessons and monographs only to a limited few at a certain price.

Yet just such false and pretentious claims have been made in newspapers and magazines and advertising literature, and even over the radio for the last ten years or more with an increasing number of such teachers or schools each year until today America seems to be saturated with the pretensions of such personal interpreters and teachers of Tibetan secrets.

For a long time we thought that the writings and claims and statements made by a man by the name of Spaulding in his ridiculous books called *Life and Teachings of the Masters of the Far East* were so absurd that nothing more misrepresentative of true Tibetan teachings and true Tibetan geography and history could be conceived. Yet Mr. Spaulding's books, which were seized upon by the highly gullible and accepted *in toto* by the ridiculously ignorant persons of America, have now become kindergarten matter in comparison with the claims and pretensions offered by newly risen teachers who are trying to sell the courses by mail or in class instruction along the same lines.

But fortunately the various Better Business Bureaus, and especially the Federal Trade Commission at Washington, are beginning to examine carefully the advertising of these hurriedly established institutes and schools and these pretentious, self-appointed teachers. And when the Federal Trade Commission informs one of these persons or several of them that they cannot continue their false advertising, they simply have to stop it. In recent years we have noticed how a large number of these false schools have retired from business, suddenly and very discreetly. In many cases we have felt sorry indeed for some of our new members and friends who have invested money, loaned money, purchased stocks or shares of interest in some of these schools, or furnished them with money to build printing plants, establish libraries and buildings of research. In nearly all such cases the money simply went into the pockets of the individual and nothing was built or done in the nature of research, and when the investors attempted to locate these great mystics at their elaborate "temples" and "headquarters," they found the address was simply an office room in some large office building with a sign on the door stating that it had been "suddenly vacated."

Last June, for instance, on the ninth of the month, the Federal Trade Commission of Washington issued a news item to all newspapers of America telling what it had done in connection with one of these pretentious organizations. This particular institute, with its headquarters in a western city, not only advertised that it had the secret instructions from the Masters of the Far East, and especially the mystics of Tibet, but that the founder of the institute had received this in-

struction in person and was authorized to be the American interpreter of this ancient wisdom. He claimed that he had secret methods and the actual technique from Tibet for processes of rejuvenation, that old age was only a chemical change which he was able to assist his students to overcome through secret instruction, that his teachings from Tibet would enable his students to cure themselves of appendicitis, sinus trouble and many other ailments, and that he could also teach them how to attain marvelous power, mental and physical, through eating certain kinds of food in accordance with the secret teachings of the Masters of Tibet.

In this notice from the Federal Trade Commission, it was stated that this particular institute had been advised that it had to discontinue that kind of advertising immediately, because, apparently, the Federal Trade Commission had discovered through its investigation that the man had not been in Tibet, had never even been near Tibet, that he had never been a student of the Masters of the Far East, and that most of all, the lessons and instructions he was selling, and the writings he put into his books and pamphlets, did not teach any secret method for rejuvenation or prevention of old age or the cure of diseases. And so the marvelous institute that had been so divinely and mystically sponsored and inspired by the all-powerful mystics of Tibet had to close some of its doors and burn up some of its literature and change a lot of its claims and reduce itself to just an ordinary school of new thought teachings.

We wonder sometimes how long it will be before the American public will come to realize that there are no greater truths being revealed in Tibet than those that were revealed in India ages ago, or revealed in Egypt many ages ago, or revealed by Jesus Christ to His Disciples during the Christian period, or by the mystics of all lands in the Middle Ages and by the profound philosophers and scientific mystics of today. It is not true that any one brotherhood or group of religious monks living in some far distant mountain top has any monopoly on the great secrets of life. Each monastery and each great school of true philosophers has some magnificent truths which they have discovered, tested and tried, and which they have gladly and willingly contributed to the general accumulation of esoteric and mystical wisdom of the better schools. The Rosicrucian Order, for instance, has left no stone unturned throughout the past several hundred years or more to secure from all of the mystic monasteries of the world, and from all of the great secret brotherhoods, the highest principles, the most useful laws, the most efficient practices and code of

ethics and morals to add to its own accumulating system of instruction.

The Rosicrucian teachings of today, as in past centuries, represent the best, the most helpful, the most efficient of the tried and tested laws and principles of all of the ancient schools and all of the modern schools. And from week to week and month to month the Rosicrucian teachings are being augmented, added to and improved to make them keep abreast, and even in advance, of all knowledge that will be of vital interest to the individual who is seeking to improve himself, physically, mentally, morally and spiritually.

How absurd it would be for us to allow some one individual here in America or elsewhere to issue and send forth lessons that contain more vital or more important or more efficient instructions than our own! Common sense should tell all of our members that it would be our first duty, our first privilege, our first joy to secure these new and grander truths and add them to our courses of study as an additional help to our members. With all of our international connections, with all of our international branches, with all of our officers and research workers living in every land of civilization and connected with every kind of school, institute and place of learning and research, we should be—and we are—the first to receive from all of these sources of information, data regarding every new discovery, every newly discovered truth, every helpful short cut, every efficient practice and principle that will help men and women in the personal evolution of their spiritual and earthly lives.

But as the coming years pass, more and more of these fictitious and absurd schools and systems and individuals are going to close their doors and fade into oblivion, and then many of these followers of Ascended Masters, of Far Eastern Masters, of Mount Shasta private secret schools, of Violet-Ray systems, of magical formulas and Tibetan mysteries will feel embarrassed and humiliated by the thought that they invested their time and money in believing in the most absurd and ridiculous claims that can be made by word, printed or spoken.

### **Our New Headquarters in New York**

I want to call the attention of all of our Forum members and friends to the fact that the New York Chapter of Amorc has finally located itself in a very impressive building in one of the most refined and appropriate sections of New York City at 250 West 57th Street. The famous Fifth Avenue buses that go up Fifth Avenue turn through 57th Street on the way toward Riverside Drive, and within a block, or short walk, are subway stations and other means of transportation,

and yet the street where our Headquarters is located is quiet and dignified and occupied principally by musical studios and institutions of culture, education and refinement.

At this new location the New York Chapter will have large and attractive reading rooms, reception rooms, library, assembly rooms, temple, and other conveniences, with hosts and hostesses in attendance, and with doors open to inquirers and visitors mornings, afternoons and evenings. All of the various rooms and sections of this new Headquarters are appropriately decorated and furnished, and there is an atmosphere of refinement and wholesomeness that is very impressive. We shall be proud indeed to have our hundreds of members bring their friends and relatives to the various semi-public meetings or receptions which will be held at the Headquarters from time to time, and we want every member of the Order living in or near New York City to visit this new Headquarters and register, and be welcome to attend some of the meetings and lectures that will be held there from time to time.

The Chapter will issue a weekly or monthly bulletin containing the program of various sessions, and there will be accommodations for National Lodge members to come and secure information and help and to contact other members in discussions and experiments.

The New York Chapter has been seeking for several years for just the proper location, proper environment and conditions in which to construct and establish a permanent Headquarters and temple, and we must congratulate Master Weed, of the New York Chapter, and his committee on the fine work they have done in establishing this new location.

### **Home Work and Interference**

This afternoon one of our good Sorores living in the West brings before our Forum a problem which she believes faces all married women, and especially all who are doing the great work of maintaining homes. She says she finds that it is practically impossible to get away from her home work and to settle down in relaxation to read and study until nine o'clock in the evening; and that usually at this hour she is so physically tired and exhausted that it is difficult for her to concentrate her mind on the monographs and to get the utmost good from them. She says she carefully read every lesson and monograph she received in the earlier degrees, and that, although she believed she had a thorough mystical understanding and comprehension of each monograph, when the time came at the end of each of the early degrees for the answering of questions, or the preparation of an examination sheet, she

found she had to go back and review some of the monographs because some of the important facts had not registered in her mind. She says she is fully convinced that this failure to register every important point was due to her lack of concentration, and this in turn was due to the fact that she was so tired, and because it was such a late hour in the evening when she was able to separate herself from her duties and obligations and be alone to read and study.

Now I know that a great many of our married Sorores have written from time to time stating that they feel their first obligation is to their husbands and children and to their homes; that they must give—and really want to give, out of love and affection—considerable attention to their husbands and their children at the dinner hour and immediately thereafter. They state that they feel guilty, and feel it is really unfair to take themselves away from their loved ones and devote themselves to careful reading and careful study. On the other hand, they admit that the monographs are so enticing, so intriguing, and most of all so helpful that they simply must have some time each week for the proper study of them and practice of some of the principles.

This problem has been partly solved in a large number of homes where both the man and wife are members of AMORC, and where they either study together, or, realizing the benefits to come from the studies, gladly permit each other to have the privacy and the opportunity to read, study and practice.

There is nothing we can really do to help in this matter except to assure these married Sorores that in times of emergency, and certainly eventually in the furtherance of their own best interests and the best interests of their husbands, the time will come when the benefit of these monographs with their practical, helpful rules and instructions will more than pay them for the time that has been given to them. Only a few days ago a husband, who had been very much hurt because his wife gave some of her spare time to the studies instead of to him, was stricken seriously ill through some poisoning resulting from something he had eaten. The physician who was called seemed unable to do anything immediately, and stated that not until twenty-four hours had passed and further complications had developed could he tell exactly what should be done. In the meantime, and throughout a long night, the husband was threatened with discomfort, pain, and a number of forms of unpleasantness. But his wife came to his rescue with some of our laws and principles and gave him some treatments and told him of certain things to do that enabled him to become quiet and at ease and peace within an hour, and he slept calmly through the night. He was so much im-

proved in the morning that the physician was quite puzzled and pleased.

The husband then admitted that what his wife had been able to do for him—and the fact that she had prevented his absence from business for a whole day, which would have been very costly to him—more than compensated for his loss of her affection and attention in matters of the home. We know, of course, how often mothers and fathers have been able to render unusual and immediate aid to children or to other persons in accidents and sudden illnesses, and in cases of their own afflictions, which have made the members feel that the knowledge they have gained and the abilities they have developed more than compensate for the dues that have been paid for a number of years and for the time spent in studying and practicing the principles.

While it is true, and unquestionably right, that a wife owes a great deal of attention and devoted service to her husband as well as her children, and while it is also true that the husband's and wife's interests should come first in all general matters, it is also true that through self-improvement, and through the development of personal abilities and powers and understanding, a woman is rendering a service to her husband and her children. Let us suppose, for instance, that a woman is happily married and has a husband and children to look after, and yet does not possess the ability to read and write. Think of how handicapped she is in trying to render to her husband and children those services which constitute her first duty. Could anyone say that because she is taking a night course of study that will enable her to read and write, she is doing something that is not contributing to the best interests of her husband, her children and her home? Will not the final benefits coming from such study make her service of greater value to herself and to her home and her family?

Incidentally, every man, whether married or single, feels that it is his duty to make the best of his natural abilities and to improve himself in every possible way for the sake of building a better reputation in his community, of advancing his success, fame or fortune. He would not hesitate to study anything, read anything, or do anything in his spare time that would enable him to create and maintain a better business, better home, and better social position. Why, then, should any husband believe that this same attitude on the part of his wife is unfair or unreasonable? And why should any wife feel she is neglecting her duty to her husband and children by taking some spare time for self-improvement, and especially for the better understanding of those problems of life with which she has to deal very fre-

quently and with many of which she has to deal quickly and efficiently in emergencies?

To such married women, wives, I would say that there should be one evening set aside when they can abandon some of their household duties, or be separated from their obligations to others in the family, and have an evening for themselves to study, read, and be able to start the study period at an earlier hour than nine o'clock. If the husband or the children wanted the wife or mother to go with them to a moving picture theater, they would all assist in making it possible for her to finish her work and leave the house by seven o'clock or half past seven to go to the theater. In such a case all of them are enjoying the amusement and entertainment, and deriving some benefit from it. But certainly there should be a fair attitude of giving this same cooperation and this relinquishment of personal attention on another evening in the week when the mother and wife is deriving some benefit of a more or less personal nature, but which can be used impersonally in so many ways.

It is unfair to any member to have to wait until nine o'clock or half past nine in the evening to begin a period of reading and studying that may last for an hour or longer, and especially to have to begin it when he or she is very tired and exhausted. If such a period cannot be arranged for a week-day evening, certainly it should be possible on a Sunday evening when the dinner can be set for a little earlier, and the work finished up a little earlier; or a Sunday afternoon period of study might be possible. Certainly the benefits that come from the studies are worth making some sacrifices for, in order to have a study period when one is relaxed, peaceful, and at perfect rest, and in a joyous mental attitude.

### The Oxford Group

Once again our mail addressed to the Forum is being flooded with questions pertaining to the "Oxford Group," simply because of the recent publicity given to the group by that wonderful magazine called *Life* and by other magazines.

We really should not take time to discuss the Oxford Group here since it is a religious organization and a religious movement, and in fairness to all the various religious, sectarian bodies that are represented in our membership, we should not describe one religious movement without describing all, or say nothing kindly or in support of any one of them unless we do the same thing regarding each one.

We have never made any attempt to advise our members in regard to their religious preferences except to recommend that every good Rosicrucian will do his utmost to give his moral support, if

not his physical and material support, to some church because of the good that all churches are doing. Differing from many other mystical, philosophical or occult organizations, the AMORC does not want to encourage its members in abandoning their churches or their religion and making a religion out of the AMORC studies or a religious movement out of the AMORC organization. With all of the critical analysis that we have made from time to time regarding passages in the Bible, and certain specific doctrines of the different denominations or religions, still we say that the Bible is one of the finest books for a mystical student to read; and the finest way for any devout religious person to aid in the religious redemption or religious evolution of the human race is to give his support to the work that the churches are doing. All of our critical comments in books and lectures have been constructive and not destructive, and intended to make God and Jesus Christ and the saints and the Heavenly Hosts more understandable to all of us, more acceptable to all of us, and more companionable, so that we will find more and more excuse and reason to attune ourselves with all of the good and divine principles to be found in every religion.

The Oxford Group is a specific organization intended to aid and assist young people, particularly, to find the old truths in new form in the Bible and in the Christian doctrines. In this regard it is a wonderful movement, but we cannot attempt to analyze it and say why it is better than any other movement of a religious nature. We prefer that each one of our members investigate the Oxford Group for himself by getting some literature about it and analyzing that literature. Nor can we tell you just where to get that literature inasmuch as we would have to publish a long list of addresses and places covering the entire United States, Canada and Mexico if we were going to be fair to each district. The Oxford Group is publishing a newspaper or monthly magazine of some kind that can be secured through the large news dealers in any city, and this paper or magazine will give the average reader not only some good information about the Oxford Group, but names and addresses where more specific information can be secured.

### Life Membership in AMORC

Once again the question comes to us from one of our higher degree members in regard to life membership in AMORC. Every so often some member writes to us and asks whether it is possible to secure life membership by the payment of dues covering a ten, fifteen or twenty-year period or by a large donation to the Order, or by



some similar method. In every case our answer has been that there is no such thing as life membership in AMORC insofar as it has any relation to a contribution to the organization or the payment of any dues.

Life membership in AMORC is dependent upon the spirit and the attitude, sincerity and loyalty of a member. If a member is initiated into our organization at the beginning of 1938, and studies with us for only a year, and then finds it impossible to continue his studies because of traveling or moving to some remote part of the world, and never pays any more dues or makes any more contributions, he is considered a member of the AMORC and will be considered a member of the AMORC as long as he lives the spirit of the work wherever he may be and under whatever conditions he may live. We will keep his name on our list as an initiate and a member even for fifty or more years if every year or every so often our reports or investigations show that he is striving to live in accordance with what Rosicrucian teachings he had, and with the Rosicrucian ideals and purposes.

In other words, a member may be a life member of the Order, even after ceasing to pay dues, as far as his being considered a real Frater or Soror of the organization. On the other hand, it would make no difference to us if a man or woman donated a thousand or ten thousand dollars to the Order. If we found that member was not attempting to live the ideals and purposes of the Order, nor trying to put any of the principles into practice whenever there were definite opportunities to do so, we would still look upon that person as being not a member, not a student, and not worthy of our consideration so far as life membership is concerned.

What constitutes a member of AMORC is not the payment of dues, not the making of donations, not the visiting of any chapter or affiliation with any lodge, but the living of the life of the spirit of Rosicrucianism, and the sincere attempt from day to day, week to week, and month to month to think rightly, to think constructively, and to apply some of our principles for the good of others as well as for the self.

We know only too well, from thousands of letters we have received, that we could easily secure ten thousand life-time memberships during the next six months by issuing a life membership card to all who would pay five hundred or even a thousand dollars. We know we could raise an enormous sum of money through the issuance of such a membership card and a beautiful engraved certificate that could be framed and hung upon the walls of someone's home. Our reason for refusing to do this is not because through the payment of twenty-four dollars a year dues we will

receive more money from such individuals than from any large donation, because in ten years every member pays only two hundred and forty dollars, and in twenty years only four hundred and eighty dollars, and in thirty years seven hundred and twenty dollars.

The average member in our organization today does not anticipate living more than thirty or forty more years, and certainly not more than fifty more years. Of course, we have many young members who expect to live and undoubtedly will live sixty or seventy more years. But, as far as income or fund-raising is concerned, it would be far more profitable to us to sell a life membership to the average member in our Order for five hundred or six hundred dollars, or perhaps for seven hundred dollars, and we know that this could be done in thousands of cases within the next few months. But we would never know, after we had once issued such a life membership and certificate, whether the member was actually living the life of a Rosicrucian and being worthy of such a membership card or such a membership certificate. Yet there would be no way by which we could legally or rightly demand the return of such certificate and such a membership card. By having our membership run from month to month or year to year, we can properly watch the lives and actions of our members, and can ask them to withdraw from membership and refuse to issue them new membership cards if we find they are not trying to exemplify the spirit of Rosicrucianism.

The Order has never in its history under my jurisdiction, or under any other jurisdiction that I can find, sold life memberships or sold any shares of stock or any dividend paying bonds of membership, or levied any assessments upon its members or demanded any prorated or percentage donations of any kind. The Order does not even require the members to buy any books or to spend any other money with the organization than paying the regular monthly dues of two dollars, or making such payments semi-annually at the rate of twelve dollars for each six months. The average member of the Order has not paid more than twenty-four dollars a year for all that he has received in the way of instruction and benefits, association, advice, help and other features and elements that are connected with membership in the AMORC.

Those members who have purchased books which we have recommended, or who have spent money in any other way in connection with their membership, have done so voluntarily without any demand on our part, or without any guarantee or claim on our part that the extra expenditure would make any one of them more of a Rosicrucian or any further advanced in our grad-

ed studies. We are very proud of the fact that the organization has grown, and is continuing to grow, faster and larger than any other mystical brotherhood or philosophical association in this country, without assessments, without causing a financial burden on its members, or without any allurements or special inducements or enticements of any kind. I hope this explanation about life membership will answer this question for a long time to come.

### Mystical Light by a Scientist

In some of our monographs and in some of our magazine articles we have referred to the very interesting mystical and scientific work of that eminent physician and scientist, Dr. Charles W. Littlefield. Dr. Littlefield became famous as an associate of Dr. Loeb in those wonderful experiments in biology dealing with spontaneous generation and artificial creation. In fact, those scientific experiments some years ago made both of these gentlemen famous throughout the world and cast more light upon the mystical laws of creation and the mysteries of life itself than any other scientific experiments that have been made in the past generation. That is why we refer to their demonstrations and experiments in some of our monographs.

But Dr. Littlefield soon realized that some mystical creative power of the mind of God, and of the Cosmic Mind or Universal Mind, was at work in all departments of creation, and he proceeded at once scientifically to test the creative power of the human mind as resident in man. These more recent experiments in the last ten or fifteen years have made him more famous again in a distinctly mystical field, although Dr. Littlefield adheres very rigidly to scientific principles. The other day he sent me a new outline of his experiments and autographed it to me, and I was pleased indeed to find that in this new work which he has prepared, he speaks of the work of the Magi of the ancient mystical schools and of the work of the Masters and of the value of initiation, and the value of mystical instruction. His analysis of the mystical principles of initiation covers Tibet, Hindustan, Egypt and various oriental lands. There are several brief paragraphs in this new manuscript of his that I want to quote to our members:

"A 'mental image' is the beginning of every created thing. With whatever functions, faculties or qualities, this image may be endowed by the mind creating it, the same will be expressed by the creature."

Speaking about the Magi or the Wise Men of the East and the leaders of the mystic schools and the Masters, Dr. Littlefield explains that he studied under some of these Masters in Egypt and

became a mystical student in the Orient. But he developed a wonderful understanding of the application of this oriental knowledge to meet western conditions and in that sense he is a true Western World Rosicrucian. Describing what a Magus or mystical adept becomes as a result of his studies, he says:

"A Magus cannot be ignorant, for he needs only to ask and knowledge is given him. While he leans on religion, he is not weighed down thereby. He knows what it is; that it is necessary to man's eternal welfare. He is never in want, for the plentitude of nature supplies his every need. He welcomes pleasure, accepts wealth, deserves honor, but is never the slave of any of them. He knows how to be poor; how to abstain; how to suffer, and he endures oblivion willingly because he is lord of his own happiness and expects and fears nothing. The true disciple can love without being beloved; he can create imperishable treasures and exalt himself above the level of the delights that worldly honors bestow. He possesses that which he seeks. He regrets nothing that must end, but remembers with satisfaction that he has met only good in it all."

We have in our organization many eminent scientists as well as many eminent physicians who have gone deeply into the departments of physics, chemistry and biology, and have applied our Rosicrucian principles and tested the ancient Egyptian wisdom and knowledge and the knowledge of the Wise Masters and have found it to be the only real explanation of the mysterious laws of life, and this should be encouraging to those students and members who have not had the opportunity of academic and collegiate training in the scientific fields but who have an opportunity, through our Rosicrucian teachings, to become thoroughly familiar with the real simple and fundamental laws of life.

### The Treatment of Cancer

From time to time we have commented in our Forum regarding the growth of the disease known as cancer throughout the Western World; and probably the growth is similar in oriental and eastern parts of the world. At any rate, cancer is still one of the few chief causes of disease and transition throughout the world. We are happy to think that a great national and international campaign against the spread of syphilis is being conducted now, and we are also happy in the fact that the searchlight of investigation and analytical study has now been turned on cancer as it has been turned on tuberculosis and other universal diseases in the past.

And from time to time we have commented on the fact that Rosicrucian methods of treatment

are very helpful in the case of cancer, and that our Research Department is making an exhaustive study of the treatment of cancer. Naturally we are investigating other methods than Rosicrucian methods for the treatment of cancer because we realize that every person suffering from cancer cannot go to a physician who is a Rosicrucian and receive the Rosicrucian aid. And we believe that there are some other drugless or medical forms of cancer treatment that will be discovered or revealed in a few years that can be successfully applied by all physicians, and we want to contribute our help to solving this problem. But it is very interesting to read here a letter received on the twenty-sixth of February from one of our members who is a naturopathic doctor in Arizona. I learned that he was being unusually successful in the treatment of cancer, and reports coming to me from our members and from strangers in and around Arizona indicated that he was having a greater degree of success than many other physicians. Answering our research letter of inquiry, he states as follows:

"Answering your letter of inquiry of recent date concerning our treatment of cancer, I want to say that in the year 1919 and thereafter I was a student of one of the classes or various grades of study conducted by you in the Temple of AMORC in San Francisco, and there learned about the law of vibrations and its possibilities as a healing agent according to the Rosicrucian technique, and I spent most of the time since 1926 developing the application of this Cosmic energy. We now operate a clinic including twenty operating tables and a staff of five who are able to apply these Cosmic vibrations and give these mystical treatments according to Rosicrucian principles to all cancers and tumors, both surface and internal, losing less than five per cent of the total amount. In other words, our success is practically ninety-five per cent. In fact, no cancer that I have pronounced as destroyed has ever returned in any manner. We use no medicine, opiates or anaesthetics. We have many photographs of our cancer patients taken before and after these treatments, showing complete recovery. I feel certain that this discovery is, as you suggest, worthy of a wider field of practice; that the world sufferers actually need a positive cure. We desire that due credit be given to you and the Rosicrucian principles for the gratifying results we have attained, and would feel honored, if you, in your wisdom, would make a decision as to how we can best promote this discovery or develop it. If necessary I will go to San Jose to consult with you."

Of course, the Rosicrucian Order of AMORC is not anxious to advertise and announce to the world that it has a very definite and efficient

system for the curing of cancer, nor does AMORC want to become known publicly as a healing institute or the promoter of healing clinics. Nor do we want to hold to ourselves, jealously, and reveal only to our own members, such knowledge as will help sufferers universally. Whatever knowledge regarding the treatment of cancer or any other disease we develop through our experimentations, and through the experiments and practices of our members in different localities, we want to reveal ultimately to all physicians and scientists and make available to everyone. But we want to do this in the most dignified manner and not have it appear that AMORC is promoting any one system of curing as a positive cure-all for everything, nor do we want to make it appear to the public that AMORC is attempting to supplant all the established and recognized systems of therapeutics. We know the danger that lurks in publicly announcing a discovery of any kind of a cure, for immediately quacks and incompetent practitioners take hold of such announcements and use them for commercial advertising and do more injury than good.

We know of a number of Rosicrucian practitioners who are licensed physicians in various departments of therapeutics who are using our principles in hospitals and clinics and accomplishing great good with a higher percentage of efficiency and success than they have ever had before. We are tabulating their methods and testing them and trying to find a standard of practice, a standard method of treatment, that can be used by physicians who are ready and qualified to use Cosmic and mystical principles. There are many physicians, of course, who are so biased or prejudiced or narrow-minded that while they are outwardly and seemingly willing to use any method that will help them to increase the efficiency of their practice, they look with ridicule or doubt upon any system that involves mystical principles, and therefore apply such principles half-heartedly or with such real doubt and insincerity that their success and efficiency is limited.

We have said over and over again that Rosicrucian principles of treatment are not based upon the fundamental principle of faith on the part of the patient. In other words, such cures as are made are not made on the basis of faith cures. On the other hand, it is true, psychically and psychologically, that if a patient has absolutely no faith in either the physician or the form of treatment being given, the patient will receive little good from the treatment, whether it is surgery, medicine, metaphysics or what. And it is true that if the practitioner or physician has little or no faith in the method he is using, or the prin-

ciples he is applying, he will have less success than would a physician who had a proper understanding and a proper degree of faith and confidence, regardless of how much faith the patient might have.

Our problem, therefore, is threefold: First, we must find a proper and efficient, standardized system that all practitioners can use with equal efficiency. Secondly, we must find such qualified or sympathetic practitioners as will test the methods or system recommended with confidence or sincerity, and give it a fair opportunity to prove its efficiency. Thirdly, we must find some way of promoting or revealing or distributing or disseminating the knowledge of this system without advertising it and making it appear that the Order of AMORC has gone into the practice of medicine or the promotion of quack systems or patented processes.

The Rosicrucian Order in the past was confronted with this same problem in regard to many revelations of a scientific nature. We recall the great difficulty that Paracelsus had as a Rosicrucian in promoting in Europe the idea of local city and community boards of health to give advice and help to the suffering, to the needy, and especially to those who were lacking in the understanding of the necessity of prophylactic and hygienic conditions around the home. He found bias and prejudice on the part of physicians and on the part of the public and on the part of public or community officials. Many physicians thought that his system of public dissemination of knowledge regarding health and hygiene would interfere with the commercial features of the profession of medicine and might interfere with the proper practice of medicine. Clinics and sanitariums or places of special treatment believed that if his health and hygienic knowledge were distributed to the public generally it would interfere with established customs and established business in connection with hospitals or sanitariums. And of course the bias on the part of a portion of the public in regard to accepting knowledge from a man who was not only a physician and a scientist but mystically inclined and spiritually motivated was a very great obstacle to overcome.

But the same thing is true today, as it was in that century. Every movement tending to advance the knowledge and enlightenment and understanding of the public and to lift them up and beyond the narrow paths of ancient beliefs and superstitious practices or incompetency meets with ridicule and very definite opposition. For that reason we wish to proceed very cautiously and very carefully in the research work that is being carried on by our research council consisting of members who are specialists in various

fields in all parts of United States, Canada, and other parts of the Western World. We are still battling against ignorance and prejudice in promoting the mystical and religious ideas regarding prenatal influence and metaphysical help for mothers during the period of labor, despite the statistical proof of the high efficiency of our methods, and despite the fact that in some hospitals and sanitariums our Rosicrucian principles are applied consistently with very eminent success.

Not many of our members, of course, realize that in addition to the dissemination of our books in all of the public libraries throughout the Western World as a gift to the public, and the distribution of our magazine and other reading matter gratuitously throughout the Western World, we are constantly conducting scientific researches for the tabulation of knowledge and the revelation of important knowledge to the public as a contribution to the advancement of civilization and the benefit of mankind. This has always been one of the great works of the Rosicrucian Order, and we hope to make it even more so during our present cycle of existence. It is a work that has no commercial element to it, but requires the expenditure of a great amount of time and money and the cooperation of thousands of members who are laboring gratuitously and enthusiastically. In this regard the work of the Rosicrucian Order differs from so many of these so-called mystical fraternities or societies or brotherhoods that are popularly advertised and which have no other activity than the sale of books to their followers and limit all of their activities to a strictly commercial operation of a publishing department or to class lectures, where the information or knowledge they claim to possess is limited solely to those individuals who can pay a large fee for personal instruction.

The small profit that remains from the monthly payment of dues by the members each month is set aside for the propagation of knowledge and experimental research and the contribution to humanity of such scientific knowledge, such beneficial information, as will help the mass of mankind, and not limit the Rosicrucian activities solely to those who are fortunate enough to be members and students. No other so-called brotherhood or mystical organization in America today can point to so many external activities and humanitarian contributions as does AMORC, and we are proud of the fact that these humanitarian activities are recognized by scientific publications, by the editors of encyclopedias, and by various state and government departments who have seen the records of such activities and who have investigated or learned at first-hand of what the AMORC is doing in that regard, even to the

extent of assisting in the support of archaeological researches and excavating expeditions in foreign lands, the search for old manuscripts, and the translations of them, and the preparation of educational and cultural moving pictures, and the costly process of conducting free public lectures throughout the country for the benefit of the mass of mankind.

### The Karma of the Jews

Fearful of once again opening a question or starting a discussion regarding anti-Jewish propaganda in various countries, I do want to refer to a letter I have just received. Every time I touch upon some religious or racial question in one of our magazines I receive a deluge of letters, mostly from readers who are not members, and often from our members, accusing me of leaning so far backward in favor of one or the other that I lose my balance altogether. As I have said before, the strange part of it is that according to these letters I am leaning backward all the time and in favor of opposing propositions at the same time, which is quite a feat of physical endurance and scientific accomplishment.

But I have here this morning a letter from one of our good members, a physician resident in Bucharest, Roumania, dated February 10 of this year. He is a Jew and a sincere Jew, as well as a Rosicrucian, and he says in part:

"Since my last letter, circumstances have become worse for me, owing to the strictly anti-Jewish policy of our new government; that policy, I am afraid, will have to be continued by any other new form of government that is created here, because it is accepted and sympathetically held by the whole people here, seemingly. I remember Rudolf Steiner (the great Rosicrucian mystic and teacher) saying once in a small circle of intimate friends, that there were two questions which he would not dare to treat of in his semi-public lectures — one was the sex relations of human individuals, and the other one was the Jewish question — in order to avoid an uproar among his students. You can imagine that I have pondered for years about the Jewish problem and I have come to the conclusion that first it is a Karmic condition to be born Jewish, which in spite of the Christian theory, cannot be thrown off by Christian baptism or adoption by Christians. There must be a difference in the blood or in the auras of Jews which seemingly repels and is revolting to some other people. It may be that Karma is a benediction, but in the present circumstances or period of time, we must interpret it as a curse upon us. So I have to shake once again the dust of this country from my feet and seek shelter elsewhere. I know that among the

Christian Mystics there was once a degree of initiation called "The Homeless." Since good old Austria has been destroyed through the folly of her enemies, I am aspiring to that degree of initiation. I am neither sad nor feeling unhappy about these adversities. On the contrary, I am feeling that I am a privileged one and that one day it will become better, perhaps in another incarnation. When I leave Roumania I hope to settle in France where I have many good friends, though I am sure that the anti-Jewish wave will not pass without influencing France. Still that removal will give me the chance of getting into personal contact with our many excellent *Fratres* and *Sorores* of the Rosicrucian Order there. In any case, I wish to fully complete my analysis and study of the life of the three great Mystics, of whom one, St. Germain—Prince Rakoczi, is told to be in my neighborhood here. I hope to find some precious references concerning the activity of both the latter and of Cagliostro in the archives of the Order in Paris and Vienna, and of the Secret State Police in those cities. You undoubtedly know that the Emperor Napoleon III, who was very interested in the work and teachings of St. Germain, was ordered to accumulate all documents and so forth which Count St. Germain possessed and to preserve them in the Imperial Palace of the Tuileries. When the latter burned down during the 'Commune' Riot of 1871, that precious material was partly destroyed, but obviously the Masters must have preserved that which should have been preserved. I have now in my possession the rare books which you told me to search for, and I have secured some special documentary evidence regarding Cagliostro."

Here we have a Jew, intelligent, professionally trained, and a great student of the mysteries of life and human nature, referring to the possibility that the Jews of the world today are suffering under a Cosmic Karma, often interpreted by some persons as being a "curse." As I have said in other writings and lectures, the Jews have certainly suffered as much as (if not more than) any other race of people in the world, being without country, without flag, and without safe security anywhere. Even here in the United States with our boasted freedom, toleration and belief in the equality of all, the Jewish race often suffers by prejudices based upon religious teachings or the biased writings of newspaper editors, or magazine contributors. The whole history of the Jewish race would look as though they were a people who, with the beginning of the Exodus out of Egypt, were fulfilling the conditions of some strange Karma. But as this good *Frater* in Roumania says, this may prove to be a baptismal blessing or a Cosmic blessing, for it may be awak-

ening and quickening and preparing and fortifying the Jewish race for some great moral victory or political victory or racial victory of some kind.

But, as I have said before, any country that attempts to build its political and social and economic power upon the basis of anti-racial or anti-religious decrees is spelling doom for itself. It is the one sure way of reducing the country to a minimum of success and of inviting a terrific Cosmic Karma. Perhaps the Jewish people sometime far back in ancient history were intolerant and prejudicial toward other races or religions, and thus invited the seeming Karma which now rests upon them. If this is so, and the Jewish people begin to recognize it, as appears to be true from the writings of the more intelligent and universally-minded Jews, the sooner will that Karma be lifted and the benefits that always accrue from learning a Karmic lesson will be established and will come to their aid. And the same thing is true of any individual, as it is of any nation. Any individual who adopts militantly, or actively, an antipathy toward any race, religion, or class of people, will bring upon himself a Karmic condition that the ancients used to call a "curse." Such an antipathy on the part of an individual puts him immediately out of attunement and out of harmony with the Cosmic and with the Universal Consciousness, because in the Consciousness of God and in the Consciousness of the Cosmic all races of men and all religious sects are equal, and are part of the Universal Consciousness.

That is why we always feel sorry when we find an individual militantly fighting against some other sect or some other race or looking upon the weaknesses of some one race or sect as being greater or more dangerous than any other. The weaknesses of any individual are personal weaknesses, and a race of people or a nation of people is composed of individuals, and the weaknesses of that nation or race are nothing more nor less than the accumulation or composite of the individual weaknesses. No one race is essentially more evil than another. There may be races or groups or nations of people in distant parts of the world who, through illiteracy, ignorance, lack of education and civilization have more evil customs, habits, or practices than others, but such evil or error in thinking and doing does not constitute wilful sinfulness, as in the case of an educated and civilized being who deliberately and wilfully violates the laws of nature and of the land for the sake of personal satisfaction. Still, even in such cases the multiplicity of evil-doers in any race or nation does not constitute a rightful reason to be prejudiced against that race or to be militantly antipathetic toward it.

As Rosicrucians, if not as children of the Universal God, we should seek to find the good in

every individual and in every nation, and to give emphasis and praise to those good qualities and thus recognize each race as we would each individual by the outstanding good qualities, rather than to seek for and emphasize the opposite. We all have our Karma to carry individually, and each nation has its Karma, and I cannot conceive how any one of us is capable of or qualified to pass judgment as to which individual or which nation has the greatest Karma or the worst Karma or the most Karma. As they used to say about an individual's bag of troubles, I am sure that not one of us would be willing to exchange our Karma with that of someone else, because we all feel that whatever our Karma may be, we can partly understand it, and are partly qualified and prepared to meet it and take care of it, while the Karma of someone else may be more or less than our own but at least it is an unknown quantity to a greater degree than our own Karma. Therefore, it does not behoove any one of us to attempt to judge as to what the Karma of another individual or another race or nation may be.

Let us all thank the God of our Hearts and the spirit of the Western World and of the United States that for the time being, at least, here in our country and several other countries of the world, we do not have to move from land to land, and place to place, to avoid the prejudices and persecution of officials and individuals who do not like or agree with our religious or racial standards, whatever they may be. Certainly we can sympathize with our Frater Rosicrucian in Bucharest and with thousands of others who are suffering mentally, at least, under such prejudices, if not physically. But we can also extend our sympathy and sorrow to those countries, and their rulers, where such anti-racial and anti-religious attitudes are being adopted and encouraged.

### Helping the Needy

One of our good Fratres from North Dakota submits this question to the Forum this morning. He says that since we all have lessons to learn in this earthly life, and have to learn them through sacrifices, through the need and want of things we desire, and through the absence of things we should have, is it not a form of interference when we give to the needy the food, the clothing and other things which they lack? In other words, is not some of our charity and goodness to others really a form of interference with their Karmic lessons and Karmic experiences?

Now there is nothing definitely said in any of our Rosicrucian teachings regarding this very point, and so I am going to answer it from a purely personal point of view, and I can assure you I am expressing the opinion of a large ma-

majority of mystics, students of Rosicrucianism, and mystical philosophers whom I have contacted in other parts of the world.

It may be true that it is not an obligation on our part to try to lift and change and alter the serious elements of an individual's Karmic experiences, but it is undoubtedly true that it is our duty, our moral and ethical obligation, and our spiritual obligation, to help the unfortunate and to be charitable. And one thing is very certain, namely, that not one of us has the right or the privilege—let alone the intelligence and sublime spiritual and Cosmic understanding—to act as the judge or to judge the need, the worthiness, the necessity, and the experiences of others. The moment any one of us attempts to say "This I will not do to help some unfortunate person, because that person needs those Karmic lessons," he is putting himself in a position of being a supreme and exalted as well as infallible judge of the life conditions of this other individual.

On the other hand, I doubt very much whether you alter the Karmic experience of an individual who is starving and in need of food, and who has to beg for it and depend upon charity for it, by giving such a person some food from time to time to keep him from dying from starvation. Certainly the fact that the individual is in want, and is in need, and has to accept charity, must be sufficient Karmic experience for that individual to enable that individual to learn the lessons that the Law of Karma believes should be learned. What would be gained by allowing such a person to pass through transition from starvation? Would that person learn any greater lesson through gradually starving to death, as they call it, and becoming numb and cold, and passing out of this earthly life? If an individual needs the Karmic lesson that will be gained through experiencing want, the fact that that person has been reduced in worldly circumstances to such an extent that he or she has to beg or accept charity, and has to worry from day to day about where the charitable gifts will come from, should teach and would teach that individual all of the lesson that the Karmic Law would require, and if such a person could not and would not learn the necessary Karmic lesson through such experiences, then having the want and the privation extended to the point where it would lead to transition would make no greater impression upon that individual's mind.

Furthermore, we are told in all of our esoteric principles that we are our brother's keeper. We are advised to be charitable to all. We are enjoined to give what we can to those who do not have what we have in plenty. The Law of Karma should teach us that if we attempt to withhold something from someone else on the basis that we

believe it will interfere with their Karmic experience, we are creating Karma for ourselves, and the day will come when we too will be in need and want of something that someone can give us, but which will be withheld because someone will pass judgment upon our worthiness.

On the other hand, if we make mistakes in our human conception of our duties and obligations, I would rather make a mistake of giving something to the needy, to the sick, to the hungry, to the poor, and suffering the Karmic responsibility of that mistake, than to make the mistake of not giving because of my attempt to judge their worthiness and have that Karmic responsibility resting upon me.

I have often found that the excuse that we should not interfere with another person's Karmic lessons and experiences is used by those who want to evade the obligation of giving to the needy, and who want to establish an alibi or an excuse for their reluctance to be charitable. I know that the good Frater who wrote this letter is not of that type, for he simply wants to have an answer that he can give to others who do argue that way, and I know he would rather perform a charitable act impulsively and take the responsibility of making a mistake, than to withhold anything he could give to anyone. But certainly less serious effects result from being impulsive in our charity than from attempting to be judicial.

### Drugless Healing Methods

My attention has been directed this morning to a communication coming from one of our Temples containing a question which is often asked, as to whether the Rosicrucian Order endorses, recommends, or sponsors in any way any of the many drugless healing methods or systems now prevalent in the Western World.

In answer to that question, I want to say we are constantly being besieged by the literature of schools and of practitioners who teach or practice very many drugless healing methods as well as those using medicine and drugs. For many years we have received much literature from firms, schools, or groups of individuals who highly endorse what is called *biochemistry*. We have been asked to look into this matter and to recommend it or speak about it in our literature. We have often received literature and very wonderful letters from individuals promoting various kinds of health foods with the claims that these foods will cure many of the prevalent chronic ailments. Likewise we have received literature from firms and individuals highly praising and recommending various electronic and electric machines for diagnosing and treating disease and various machines for giving treatments by colored lights, by

electrical temperature and many other methods. And of course we have often been asked to recommend various schools of chiropractics, osteopathy, physiotherapy, massage and nature care.

But—we cannot and will not attempt to endorse or recommend any *one* of these systems. We feel that our members have the privilege, and should have the privilege, of selecting their own physician and their own system of treatment without any recommendation from us, except that we always tell anyone who is ill and who telegraphs or writes to us for advice to consult a reliable, licensed, registered physician—of whatever school they favor—and not to patronize any quack doctor or self-appointed healer or unregistered and unlicensed specialist who might advertise himself in glowing terms. Here in California, and in many parts of the United States, we see the advertisements of Chinese herb specialists who claim that they are able to cure almost anything and almost anyone with their important herbs. I cannot say that we have no faith in the possibility of cures from certain herbs, but we do not feel that it is right to recommend or endorse any *one* of these specialists and therefore have refrained from doing so.

Of the various recognized and standardized drugless systems in America today, there are several which undoubtedly render excellent help to the sick and ailing. But we cannot attempt to recommend any *one* of these systems in preference to any other. And no officer or member of any of our lodges or chapters should attempt to do so.

The Rosicrucian methods of healing and preventing diseases and illness are included in our work in the Sixth Degree, and these principles are the only ones that should be practiced or demonstrated in any one of our Temples, and then only under a competent Class Master and within the limits of class instruction. But still we feel that the average member is not competent or qualified to diagnose his own condition properly in any illness or ailment, or qualified to determine just what should be done, and for this reason we always recommend that a licensed, competent physician should be consulted, and his recommendation should be followed, while at the same time the Rosicrucian principles can be applied by a competent master of these principles.

We do not want any of our members, or anyone outside of the organization, to hold the idea that the Rosicrucian Order is primarily a healing system or a healing institution, or that it is definitely opposed to either medicine, surgery, or any system that can contribute to the health and happiness of the individual. I hope that the officers of our various lodges and chapters will see that

this attitude as expressed in my comments is maintained among the members under their care.

### Fruits and Vegetables

One of our good old-time Fratres asks the Forum whether there is really any food value in the skins of fruits, nuts and vegetables.

Our tests show that it is not the surface skins, or outer surface of the skins, of fruits and vegetables that contain any food value but the inner coating of such skins, so to speak, except in the case of oranges or grapefruit where there is a white bulky or pithy mass just beneath the orange or yellow outer skin—and even here, immediately adjoining this pithy substance, and where the fruity part of the orange begins, there is some value. But the greater value in these cases lies in the skins of vegetables such as potatoes, carrots, turnips, and so forth.

This special quality lying just underneath the skin is of a positive polarity, and helps the blood stream and all the cells of the body to strengthen and build up the polarity so necessary to the creation of a balanced condition in the blood stream and in all the cells of the body. The positive polarity of all cells and especially of the blood is established also through our breathing and through the Nous in the atmosphere that we take in through our lungs. But the negative part of all these cells has to come from the food we eat and the water we drink, and the juices of the vegetables I have mentioned do help to build up that negative polarity to a slightly greater degree.

Naturally these outer skins of the vegetables should be thoroughly cleansed and scrubbed before they are boiled to remove all foreign matter that may be detrimental. Then the entire skin can be eaten, and in this way one will make sure of taking into the system the valuable part that lies just beneath the outer surface of the skin.

### The Emperor's Abilities

Now here comes an interesting question from one of our good members in St. Louis, and despite the fact that it deals with personal matters, I am going to discuss this letter and its questions solely with the hope that it will eliminate any such further discussions or comments in future correspondence. This Frater says that every time he contacts Fratres and Sorores of the Order who have visited San Jose, either at the Conventions or throughout the months of the year, he hears at chapter meetings and elsewhere many interesting and startling comments about the Emperor's psychic abilities, his other abilities to demonstrate and manifest the various laws and principles be-



ing taught by the Order, and his highly evolved psychic qualities.

He says that this sort of thing is discussed in many cities among many students, and that he has found it is quite common for the thousands of members who have visited San Jose to hold the attitude or hope that some day they will be able to do what the Emperor does so casually, so easily, and so efficiently. Now he wants to know what the possibilities are of the average sincere student in AMORC ever attaining the same abilities that the Emperor possesses, and being able to do some, if not all, of the things that the Emperor so easily demonstrates at the Conventions and every other week and month throughout the year, either in contact with the members at Rosicrucian Park or in contact with members at many distant places.

Now I am going to wholly ignore the highly complimentary remarks that are contained in this letter and simply thank the Frater for his nice statements, and thank all those members who have gone away from here and who have said such kindly and considerate things about me and about the work here at Headquarters. It would be a poor organization indeed if its chief executive, or chief executives, could not demonstrate at least fifty-one per cent of the laws and principles they are teaching others. It would be a poor organization indeed that was devoted to the promulgation of some science or some group or set of scientific principles, if its chief instructors could not demonstrate upon necessity, or the proper occasion, the things that were being taught. On the other hand, I think that every member who ever comes here to Headquarters throughout the year must have noticed that I do not run around the grounds, walking up to groups of visitors and asking them to be seated for a few minutes while I do some mystical experiments before them, nor do I invite them into the Temple or the Auditorium or the various sanctum rooms or laboratories and ask them to witness my ability to do the things we are teaching.

If I have any tendency of any kind in that regard, it is to run away from each and every opportunity, or each and every incident that might involve or include the necessity for a personal demonstration on my part. If there is any one thing I dislike, it is any appearance or semblance of being the living personification of all that our teachings include, and the practical demonstrator of every mystical principle that is involved in our teachings. And most certainly I have never made a demonstration of any kind when challenged to do so. There have been many, many occasions in the last twenty years when newspaper editors, magazine writers, state or government investigators, or self-appointed investigators have called

here at Headquarters and have dared me or challenged me or tried to threaten me into demonstrating a few of the principles we teach. On each and every such occasion I close up like a clam (if you will permit that expression) and draw in my breath and hold back every ability or power that might radiate from my body and become just about as magnetic or influential or psychic as the inkwell on my desk. The largest sum of money in the world, the largest and most costly gift, the most enticing inducement, even the saving of the life of one of my children or my beloved wife, would not tempt me into making a demonstration that was solely for the purpose of satisfying the curiosity of someone or accepting the challenging attitude of someone.

On the other hand, hundreds of requests come to me daily through correspondence, telegrams, telephone calls, and the notations of the secretaries of the Council of Solace, asking me to send forth help, to apply some of our principles, to use some of our laws, quietly and without ostentation, for the benefit of others here in the city, in the very grounds of Rosicrucian Park, or hundreds of thousands of miles away. And I do these things silently, prayerfully, and always thoughtfully, because in the first place I always thank God that I have the ability and the knowledge to do these things through the Grace of God and the Masters, and secondly I am thankful that our members or their friends who are in absolute need think kindly enough of me, or us, and give us the opportunity to render such service as we are pledged to render and want to render without unnecessary publicity or acclaim.

It has been my practice ever since I have been Emperor to make certain demonstrations of various laws and principles on certain occasions when there are large assemblies of our members, purely for instructional purposes. Such occasions are when I visit one of our lodges in a distant city and there is a large general assembly of the membership, or when there is an unusually large delegation of members here attending a Temple session, or at the annual Convention each summer. During such demonstrations I wear my robes as Emperor of the Order. The demonstration is preceded by prayer. There is every ritualistic and sacred accompaniment, and dignified procedure. But the moment the demonstration is over, I am again a Frater of the organization, equal to all and with all, and invariably take myself hurriedly away from the congregation or audience so that I will not be embarrassed by their spontaneous acclaims and words of praise and appreciation.

But most certainly the average member in our organization can develop and will develop the same abilities that I possess, if we will call these

psychic activities the result of personal abilities. It is true that in my youth I seemed to possess a fairly well developed psychic consciousness and that I took special interest in encouraging it, using it and trying to develop it, even long before I heard of the Rosicrucians. But I was working in ignorance, without a knowledge of the laws, and working haphazardly, and constantly finding myself walking deeper and deeper into the waters of mystery. It was not until I began to analyze the outer activities of some Rosicrucians and then finally became an initiate of the Order and took up its teachings that my abilities became systematized and controlled and applied and used intelligently, or at least wilfully and understandingly.

Fully ninety per cent of our members had these same psychic abilities and powers during their youth and childhood as I had, but we have learned from the correspondence, and through the reports of our members, that the average member did not feel inclined to encourage these abilities or use or test them, or was discouraged in doing so by parents or relatives, or by some biased clergyman or priest, or by the ridicule of friends. This resulted in a partial paralysis or static condition of the psychic abilities, and this condition now has to be gradually overcome and the psychic abilities reawakened and redeveloped through our courses of study.

But I know of many others of our members in the organization who, in recent years, have developed the same abilities that I have developed, and in fact at some of our Rose-Croix University classes I have taken the opportunity to instruct some of these special high-degree members in the technique that I use, and which is contained in our higher monographs, and have had the satisfaction of having them report to me that, after going back to their homes in various parts of the country, they have been able to do the same things they saw me demonstrate and do at our Conventions, and on other occasions. I have made sure that our higher monographs, and in fact all of our graded lessons and monographs, contain the fundamental laws and principles I have found helpful in enabling me to do whatever I have done in the way of manifesting these laws and applying them for the good of others.

For many years I have been conscious of the fact that the time is coming when I shall pass through transition and will no longer be either the chief executive of AMORC, or even a member living here on the earth plane, and therefore unable to do in a physical body, and in a physical sense, the things I have been doing in recent years, and that somebody or some group of members must take my place and perpetuate not only the teachings but the practical applications of these principles. I have not picked out one in-

dividual and made him or her a sort of understudy for me so that there will be one person to succeed me in regard to these demonstrations. I have decided—and have recorded very definitely in legal and other papers—whom I think should succeed me as Emperor of the Order, and chief executive, in order that the same integrity, the same dependability, the same spirit of protection of the earmarks and landmarks of the Order will be maintained. But, in regard to other activities, such as the demonstrations, the application of the laws and principles, I have not confined myself to the preparation of one individual or the selection of one individual, but have seen to it that dozens of our higher degree members in various parts of the country are acquainted with these principles, and that that large circle of advanced members known as the esoteric hierarchy of the Order shall have the very best training, the very best knowledge and instruction I can give them in regard to the development of these abilities and the use of them, so that after my transition there will be not one or a few, but a score of others who will be able to do the things I have been doing and to perpetuate and teach them to others and thus make sure that for year after year and century after century the good work, the great work, the magnificent work of this organization will continue.

I trust that not one of our members overlooks the fact that I do not look upon the AMORC as a business proposition, nor as a movement of which I just happen to be the chief executive. I look upon it as a child of my creation, as something of which I am the father and the protector and the guardian. It is true that I did not found and create the original Rosicrucian Order and am not the father of all Rosicrucianism. I have never claimed such a title and I have deliberately and insistently fought any intimations of that kind. But I am the father and the creator of the AMORC Rosicrucian organization in its present cycle here in this country, and I am proud of its growth and development under my guidance during the past twenty-nine years since I returned from Europe in 1909 with authority to proceed to reestablish the organization here in the United States. And I am just as jealous, and just as concerned, about every feature of the organization, about its good name, its integrity, its honesty, its sincerity, its fulfillment of its ideals and purposes, as are a mother and father proud of their child who has grown to be a young man and ready to face the world with all of the good points of character that they have instilled in him.

Naturally, therefore, I am concerned about its future, and, just as parents make provisions through life insurance policies, trust funds, and other methods to assure the happiness, success,

and proper procedure of their child's career, so I have taken every precaution and provided every means that will assure a continuation of the organization after my transition. My only hope in the successful continuation and continuous growth and magnificent usefulness of the organization lies in seeing to it that an increasingly larger number of members who reach the higher degrees will be able to do the things I have done. It would be contrary, therefore, to such hopes and plans of mine, to leave out of our monographs and instructions any point, any paragraph, any principle, any word, any help that would enable these higher members to attain the objective I have in mind or to attain the fulfillment of their proper expectations.

### Appreciative Visitors

All of our Forum members, and I think all of our members and friends throughout the country, know that we extend a very hearty invitation to members, acquaintances, and friends to come and visit Rosicrucian Park, and, when it is convenient, to visit all of our administrative buildings, scientific laboratories, Planetarium, Museum, and what-not. I mean by "convenient" the coming to Rosicrucian Park at hours when it would be logical and reasonable to expect the buildings and offices to be open, and employees on hand. There are visitors who come very late at night and find only the library or some one other part of one of the laboratories open, and the administrative offices, Museum and Planetarium closed. There are others who come at hours when no building or part of Rosicrucian Park is open.

There are those visitors who come on Saturday afternoons or Sundays because it is the only time they have to get away from business, and yet they expect to find the Emperor, the Supreme Secretary, the Grand Master and other officers sitting in their offices waiting for visitors. They are always greatly disappointed and chagrined to think that they cannot drop in unexpectedly and have an interview with these higher officers and find hosts and hostesses, guides and department heads, ready to show them everything there is to be seen. When it is explained that the highest officers have to have an afternoon once a week for a little automobile riding or a little rest, and that usually they are locked in their own sanctums or offices late at night and most of Sunday trying to keep up with literary, research work, or other work without interruption, these persons seem to feel that they are being slighted. Yet from nine o'clock in the morning until five o'clock at night, and on Saturday mornings, and many times on Sunday evenings, visitors can be shown everything there is to see.

And then again, visitors will come sometimes unexpectedly in the daytime and ask for an immediate interview with some of the highest officers. They are keenly disappointed when they learn that the Emperor, the Supreme Secretary, and some of the officers are in conference in regard to some research matter, or that one of these officers is preparing a lecture and cannot be disturbed. They feel that they should not be asked to wait an hour or two, and yet, unless these officers adhere strictly to a routine procedure of doing certain things at certain hours on certain days of the week, thousands of our members would be disappointed in the receipt of their lectures, their magazines, and what-not.

But what I wanted to tell you about was this letter of appreciation which I received this morning, and which is typical of many we receive every week. We have hundreds of members and friends who register here at our Museum every week. All of them are shown through every building and every department by special guides and hostesses and all of them leave with pleasant words of appreciation and thankfulness. But a portion of these visitors feel inclined to write a letter about it later, and I want to read to you a part of a letter received from two Sorores who came to Rosicrucian Park recently. This is what they wrote on the 26th of January!

"On behalf of sister and myself I wish to tell you of our deep appreciation and gratitude for the attention given us in showing us through the workings of the Order, and the most interesting explanations given to us when we visited Rosicrucian Park last Saturday morning. We were made to feel so much at home, and I wish I could tell you personally what it meant to both of us. It is indeed a most wonderful, marvelous organization, and to think we are a part of it! Our visit has become a great incentive to study and progress. It seemed to me like going home. The hand of real welcome extended, and the smiles of greetings, were like those of a long-lost friend. The perfect system of each branch of the organization was a marvel to us, and I wish it were possible for every student of AMORC throughout the United States especially, to visit the Temple Headquarters and to know and see and realize the perfect system of each branch and department of the Order. There is such peace in all of the departments and among all of the workers—a peace that seems to pass all understanding. Do you know, we gave up our trip to San Francisco as we wanted to keep that peaceful feeling and to return home with it. The ride home was perfect. We took our time, and will never forget our visit to Rosicrucian Park."

Now these two sisters, Sorores Woodruff and Lamkin, were not special members in any sense.

In fact, one of them is only in the First Degree and the other is in the Second Degree. They were not particular friends of any officer or employee at Headquarters. They were not known personally by any of the officers or hostesses who met them, and they were not shown any special courtesies that are not shown to every visitor who comes here at reasonable hours.

But it does seem strange to us that men and women can come from eastern and midwestern cities to California and spend the better part of a week visiting in Los Angeles and San Francisco, going to all of the stores and the parks and the sights, and then wait until a Saturday afternoon or Sunday to drive here to Rosicrucian Park, only because it is more convenient for some of their friends to get away from business on those days, and then expect us to be sitting here in our offices denying ourselves the same privileges their friends have of enjoying a little weekend recreation or change of environment, or privacy. We are always sorry when the keeper of the grounds, or the gardeners or others, have to say to these visitors, "No, you cannot see any of the officers this afternoon or tomorrow because they, too, are either locked up in their sanctums at some deep work or out for the only little recreation they get each week." If visitors would give us the first visit during their first days in California, instead of spending those days in the large cities and coming to us last at the end of the week, everything would be much more pleasant.

I hope that our Forum readers will always keep this in mind.

### Mystical Music

One of our good members living in New York asks the Forum to say something about the great masterpieces of symphonic music which contain mystical elements.

Any one of the great master symphonies as rendered in modern times by the great symphonic orchestras over the radio or otherwise contains mystical passages, or passages of mystical music. Nearly every one of the great symphonies represents an assembly of inspired passages and many of these passages which seem quite distinct and separate from the main theme of the symphony are wholly mystical, since they came to the composer in periods of meditation and relaxation and he registered them and tried to fit them into his general theme. This is especially true of the compositions of Beethoven, Tschaiikowsky, Wagner and Debussy. Debussy was a Rosicrucian as well as a mystic, and many of his compositions have been used by us in mystical experiments; and if those of our members who have phonographs and are fond of good recorded music would get some

of Debussy's records from the Victor Phonograph Company or other concerns, they would find his compositions very helpful at times when they are tired or want to relax and lose themselves in the mystical spirit of music.

And in connection with this I would like to call attention to the fact that there is a firm in New York which specializes in selling, by mail or otherwise, the best records from all parts of the world, including mystical records and records that are hard to secure, and records of the music of foreign countries and foreign tribes and foreign people. These records which they sell are priced at a lower price than the usual ten or twelve inch records, and sometimes a large album of ten or twelve foreign recordings can be purchased from them with a book of the story of the music for less than one would pay for three or four records.

Those of our members who have phonographs and are interested in the better kind of music should write to The Gramophone Shop, 18 East 48th Street, New York City, and send four cents in postage stamps and ask for their complete catalogue of records. You will be astonished and pleased at the listings you will find in that catalogue, and especially will you be pleased with the many albums containing complete selections of the finer compositions of many of the world's greatest musicians and the recordings of complete operas. These records, as I have said, can be ordered by mail and will be delivered to you safely if you send your order by mail with a remittance. They are a thoroughly reliable firm and we have dealt with them considerably, and I am glad to recommend such a good firm. It may help you in writing for the catalogue or sending your order to tell them that they have been recommended to you by the Rosicrucians in San Jose, California. (Our members should remember also that our Supply Bureau at Rosicrucian Park has a phonograph record containing the mystical vowel sounds used for various mystical purposes, with instructions by the Imperator; and there is also a record to be used for sanctum invocation and preparation or Cathedral Contacts and mystical breathing exercises. If you have not enjoyed the experience of hearing the Imperator's voice in these vowel exercises and sanctum greetings, write to the Rosicrucian Supply Bureau at Rosicrucian Park, San Jose, California and ask for the complete catalogue of the various supplies wherein these records are described in detail.)

### Dreams and Noises

One of our members living in Connecticut raises this interesting question for us to consider this afternoon. He wants to know how the mind incorporates in a dream a sound that was pro-

duced actually and physically in the room or outside of the room where a person is sleeping. In other words, how does the mind function so that some noise or sound produced in the room or near the room suddenly becomes a part of a dream that the individual has.

As an example, this Frater quotes the fact that an individual may have a dream about being awakened by an alarm clock, and in the dream hears an alarm clock, and awakens finding his own alarm clock is actually ringing. Again, another person might dream that he was invited to some concert and was hearing a beautiful violin solo and was enjoying it in the dream, when something else caused him to awaken and he found that the violin solo of the dream was actually being played by radio, phonograph or otherwise somewhere in the house. In another case a person might dream that he was crossing a street and got into a traffic jam with a number of automobiles close upon him, and one of them honking its horn at him wildly to get out of the way. In the excitement of his dream and the fright of being struck down, he awakens to find there is actually an automobile on the street honking its horn wildly with the very same tone he heard in his dream.

Now at first it would seem as though the dreams started or began their theme or story before the sound occurred or reached the consciousness, and that by some miracle of events, the sound incident in the dream came just at the time when the actual sound was being produced in the room or on the street. This would indeed be a great puzzle if it were so, but every psychological test indicates that this is not the truth. The fact of the matter is that the sound comes first and the sound not only reaches the consciousness of the sleeper but produces the dream. Therefore the sound is the cause of the dream.

We have very little realization of how quickly the human mind can think and imagine and invent a series or sequence of pictures, scenes, conditions and events that would compose a dream. It has been found, in laboratory tests and various scientific experiments, that a person who has nodded and fallen asleep for just forty seconds has had a dream in that brief period that required at least five minutes to explain, and which seemed to cover a period of time equal to several hours. In other experiments it has been found that a person who has been asleep for only two minutes has had a dream which has covered events occupying a period that seemed to be four or five years. And in another case a man who had fallen asleep for just three minutes in a chair had a dream that began with his leaving New York on an ocean steamer and ending at a British port, and including his ride on a railroad train for a

number of hours to London—a period of almost eight days.

In the period of ten seconds an individual can dream or have the mental concept of scenes and conditions covering a period of an hour or two, which will seem like a long dream when he is awakened and an attempt is made to describe what the mind has invented and created.

Therefore, the ringing of an alarm clock and its continuous ringing, which often occupies eight or ten seconds or a half a minute or more, could cause the mind, hearing the alarm clock, to imagine a series of events beginning with some conditions that were prior to the ringing of the alarm clock and ending with the ringing of the bell and the waking up of the subject to hear the alarm clock bell still ringing. The honking of an automobile horn out on the street could cause the consciousness of a sleeping person to imagine that he was on a busy thoroughfare, and that automobiles were close to him, and that he was being warned by some automobilist with the honking of the horn, and the dream would continue until the actual honking of the horn would awaken him and he would hear the horn in all of its actual physical sound.

A hypothetical case of this kind is the dream of a man who thinks that he is abandoned in a snowstorm and finally discovers that he is floating on an icy sea on a cake of ice with the wind and snow and cold air whirling around him, and, being clothed only in undergarments, he is suffering to such a degree that in his intense excitement he awakens to find that the open window near his bed has permitted a strong breeze to blow the coverings from him, and that his exposed body was being chilled by the draft. In this case it was the removal of the covers from his body that started the dream and his imagination worked out all the peculiar details. With one person the imagination would cause the mind to create a fictitious story of being accidentally locked in a refrigerator in a butcher shop, and with another person the mind might invent a story of being suddenly drenched in a pool of icy water, while with still another person the story might take the form of an adventure of a flying expedition to the North Pole. Since there is no limit to the strange things which the mind can imagine in the subjective state called sleep, and since all of these imaginations of the mind appear to be logically associated and are rapidly linked together like the links of a chain, a dream story of this kind can be created and realized by the consciousness in a few seconds, whereas the passage of time might seem to be weeks, months, or years.

### Los Angeles Miracles

Not long ago we spoke in our Forum here about some individuals suddenly coming to the front in the city of Los Angeles and securing a considerable amount of newspaper publicity because of the ability to read cards, to read other persons' minds, to see with "X-ray eyes" through various opaque objects, and so forth, and we questioned the reliability and sincerity of the claims that were made by these miracle workers. We said then that it was more than passing strange that so many so-called miracle workers, or mental geniuses or psychological marvels, appear from month to month in Los Angeles, and not in any other large city of the United States. We spoke of the fact that nearly anyone and everyone who thinks that he or she—or they—has a form of entertainment or a form of fascination that might be attractive to movie producers or to theatrical managers, suddenly arises from the nowhere into the limelight of Hollywood; and that Hollywood and Los Angeles seem to have some very special large spotlights always ready to beam upon these marvels and miracle workers.

Hardly a month passes but what we receive clippings from the newspapers of Southern California containing the pictures and descriptions of these unusual demonstrations by unknown persons who suddenly hold the center of the stage of publicity for a few days and then disappear, just as the dew evaporates as soon as the sun becomes bright and warm. Very few of these persons ever succeed in getting into the movie productions or on the stage. And yet they come and go with a regularity that reminds one of the outpouring of some large factory or institution that was producing them on schedule time.

The latest ones to hold the attention of the publicity writers of Los Angeles are a man and woman who work together with a new form of mind reading. The man stays out of the room where there is a large assembly of so-called skeptics and investigators, while his wife stays in their midst. The members of the audience or group of investigators discuss certain things that they want the mystic man to do when he returns to the room. The wife hears all of these discussions and when her husband returns to the room, she is supposed to concentrate on the things he is to do and he proceeds at once to do them. Most of the things are silly, ridiculous things that an average individual would not think of doing in the presence of company. But he does them with a precision which indicates that not a single little item of the committee's or the audience's decisions has been withheld from him.

This is just a new form of a very old theatrical trick that was performed many years ago by the

Zanzigs and also by Mrs. Fay and her husband and others. It is not due to telepathy but to a very careful system of secret signaling and conveyance of thought that involves all kinds of psychological processes except mystical ones. In genuine cases of thought transference or telepathy, there is sure to be a percentage of errors. It is when this percentage is ridiculously small or there are no errors at all, that the real scientist and investigator knows that the whole process rests on trickery. And even the hard-headed, materialistically inclined, moving picture producers and theatrical managers have become psychologically wise enough to know all of this and to recognize trickery when it is presented to them. So they allow the publicity seekers to exploit themselves for a day or two and then totally and consistently ignore them, and they fade away into oblivion.

But I hope that not many of our members and friends are misled by these newspaper accounts. Sometimes they reach the Sunday Magazine sections of the larger newspapers and are written up as though they were the doing of miracle workers, and then we are asked to explain how it is done. There are so many ways in which it can be done by trickery that we would not even make a guess as to which one of the various methods is used by some of these people. But we waste no time on the reports or activities of those persons who take themselves to Los Angeles to be exploited instead of appearing first before scientific bodies or scientific groups for conservative, private and serious investigation.

### The Change of Sex

Once more we are being besieged with newspaper clippings telling of the remarkable manifestation of the change of sex of a girl—man who lived in New Zealand. This time it is a story of a young girl twenty-four years of age who at one time was very attractive as a girl, and was known as a musician and dancer. Then gradually within a few years her sex changed to that of a male, and now she—he is enough of a man to shave and speak with a man's voice and to plan to marry a woman.

All of New Zealand seems to be puzzled about this young woman who was once also a school girl tennis champion and prominent in girl athletics. And this case rivals a number of others that were revealed in England a number of years ago, and in America during recent years. The same question is asked by nearly everyone who writes to us about these cases: "What has gone wrong in the universe that all at once there are these many changes of females into males or males into females?"

Now the truth of the matter is that most of the changes are from females into males; but even if there were an equal number of changes from male to female or female to male, the fact is that there are no more of these cases this year or in recent years than there ever were. But, in years gone by, such individuals as had experiences of this kind kept it a very serious secret, revealing it only to the most trustworthy relatives or friends, and of course no newspaper would think of publishing such a story with all of the intimate details.

The reason there have been so many recent reports of these cases in the newspapers is simply that the newspapers have let down all of their barriers against such stories, and the average individual involved in such a change finds that he—or she—or it—may speak freely without receiving an unnecessary amount of ridicule and may actually become a local hero, or person to be accorded extraordinary consideration.

Psychologically, mystically, biologically and physiologically there is not as much mystery involved in these incidents as there may seem to be. Every male and every female has within the physical body some remnants of the organs of the opposite sex, or at least some element of these organs, and every man and every woman is emotionally, and psychologically and psychically, partially dual-sexed. If something causes the psychic side of the individual to lean toward the opposite sex in its psychic functioning in the human body, the physical side of the body will immediately begin to adjust itself to such functioning, and physiological changes will gradually take place. This sort of thing has been going on through all of the past centuries and has never been a very great mystery to science. It merely appears to be a mystery because of the publicity that newspapers and magazines now give to these cases.

### The Mystery of the Basques

Some time ago in our Forum we discussed the mystery that surrounds the Basque race or that race of strange and mysterious people who have lived in the heights of the Pyrenees and in the foothills of those mountains for many years. They are a novel and attractive class of people, intelligent, happy, musically inclined, very honest and reliable, and with many ancient traditions which they themselves seem unable to explain. But where they came from, and what race they originally represented, has never been solved. Unfortunately, their principal cities and towns in the Pyrenees and other parts of Northern Spain have been ruined and sacked by the recent wars

in which they had no part except to be the innocent victims.

But this morning I want to call your attention to the fact that this West Coast of California, which we claim was at one time part of the ancient continent of Lemuria, is spotted with the remnants and relics of many ancient races that once lived on this West Coast soil, and among these ancient races thus represented are the Basques. When workmen recently tore down an old Basque pelota court in Fresno, just a short distance south of San Jose, they destroyed one of the last reminders that Fresno was once a great center for the Basques—the world's great mystery race. This instantly brought to mind many ancient records which show that the city of Fresno was at one time the center of a vast population of Basques who came here some way from the Near East, and most likely from across the Pacific by means of a continent that is now beneath the water. There are still nearly one thousand members of the Basque race living in or near the Fresno district, and they are highly respected and greatly honored.

Visitors to California always have the privilege of enjoying many scenic sights and many rich experiences in contacting representatives of the Old World and of the Orient, including Chinese, Japanese, Hindus and others who still live in communities and settlements typical of their ancient way of living, and who still preserve their language and customs and general habits. But in the Fresno district the visitor can see the Basque people enjoying their ancient games and outdoor sports and dances, and many of their very old ceremonies. It is not known exactly when the first Basque people came to the Fresno district of California, and ancient records intimate that the Basque people may have been part of the Lost Tribe of Israel, or may have been some of those who escaped from the sinking Atlantis and went eastward and eventually westward. These Basque people in California appear to be just as mystically inclined, and with just the same mystical and psychic abilities, as have been noted among their natives in the Pyrenees mountains. It is quite customary for the Basque people in California to become suddenly acquainted with the fact that a Basque ceremony, or a Basque funeral, or an important birth, is occurring among their people or representatives of their race in various parts of California, and practically overnight they will arrange for a ceremonial parade or a visit to a distant city to attend the birth or funeral of some Basque individual, or to have a symbolical ceremony in some of their secret courts and enclosures in Fresno.

They seem to be acquainted daily with what is going on with their own race of people in the

Pyrenees Mountains, and yet they do not receive telegrams and cables nor even much mail. They have very definite impressions regarding the coming weather, minor earthquakes or other disturbances of the earth, storms at sea, and other incidents that would be of great importance to them since they are principally an agricultural race. They seldom cause any trouble to the police or authorities, and they are very clannish, to the extent of always being ready to help one of their own race financially or otherwise, but they do insist upon every individual being honest and kind and always friendly toward the Americans and those of other races.

Their native costume is highly decorative and very colorful, and unlike the costumes of people of any other race, and their music and dances, which I have enjoyed on several occasions in the Pyrenees Mountains, are certainly unique and fascinating as well as mystical. Experts who have attempted to analyze their music and dancing, as well as their language, have been baffled and have been unable to come to any definite conclusion.

It is certainly interesting for us to know that here in this Western World or Western Empire called California, which is a remnant of some old and ancient continent, we have so many places and habitations established in the long ago by mystical races and mystical people, and where strange occurrences are frequently witnessed, and where one can contact easily the atmosphere and customs of forgotten times.

### Help for Expectant Mothers

I want to bring before the Forum this afternoon two telegrams which I have here. One was sent from Sacramento last night at 9:23 P. M. and it was immediately telephoned to my home shortly after 9:30 P. M. I was busy in my studio at home painting a very large canvas to be placed in our Museum here — illustrating the method used by the Egyptians for preparing a body after it had been mummified and was ready to be placed in one of the unique sarcophagi such as those that will be on exhibit in our Museum. I immediately stopped in my work to sit down and give every possible help in connection with the labor conditions indicated in this telegram, from the wife of one of our Fratres in Sacramento, which carried the usual phrase, "I am now ready for the help you can give." After fifteen minutes of work in her behalf, I felt that everything was going well, and that no further help was required by me or through the Cosmic. Now this morning I received this second telegram from her, which reads, "Baby girl born at ten last night. Both well. Letter follows." So you see, the little child

was born within twenty or twenty-five minutes after I received the telegram, and within a little more than half an hour after the telegram had been sent to me. Certainly this is a short period of labor, and is typical of the average case that comes to us for help. When we stop to realize that many expectant mothers suffer many hours of pain and travail prior to and during the birth of a child, and that in many cases this suffering has lasted for twenty-four hours or more, it is pleasant to note that our records here show that seldom does one of our members or friends suffer in this manner for more than twenty or thirty minutes, and that even in such cases the suffering is not as intense as in cases where such help is not given.

We have constantly reminded our members in our literature and magazines that expectant mothers, or those who expect to become mothers in six or seven months, should write to us for the special course of lessons issued by one of our departments which is called *The Child Culture Institute*. These lessons direct the mother in the proper procedure of prenatal influence to bring about the birth of a healthy, happy, cultured-appearing child, with good health for the mother throughout the period, and a promise of our help at the critical hour. Hundreds of expectant mothers during the past few years have taken advantage of this special help, and our records, as I have said so often, and the letters we have received from appreciative mothers and fathers and even from doctors and nurses, show that this department of our Rosicrucian activities has been an outstanding feature for many years. It is then that both mothers and fathers realize what the Rosicrucian teachings have done for them, what the Rosicrucian Order can do for them in service, and what membership in the organization really means.

It is always in crucial or important experiences of life that the Rosicrucian member discovers just what his membership has meant to him, and what he has learned and acquired and attained, and can expect. While life goes along in its usual course and procedure, with no emergency incidents, no accidents, no serious problems, no trials or tests, no unfortunate events, the most advanced member has little or no opportunity to use and apply much of the knowledge he has acquired, or to learn just what his studies have meant for him, and what the organization can mean to him. But we know that not one of the many hundreds of mothers whom we have helped will ever allow anyone in her presence to question for one moment the value of Rosicrucian membership.

If you know of any woman who anticipates the birth of a child within the next four, five or six months, you should have her write to our



*Child Culture Institute*, care of AMORC at Rosicrucian Park, San Jose, California, for literature regarding our prenatal instructions and advice. Naturally, such instruction and help cannot be of any great benefit to the mother if she is in the last month or the last six weeks of gestation. The utmost of good in prenatal influence on the part of the mother, as affecting the child, comes from starting such instruction and such care early in the whole process, certainly by the third or fourth month. Of course, our help at the time of confinement and during the moments of labor is a separate matter and can be rendered to any expectant mother, but such help as the mother would like to give to the development of the child's character and personality should be started many months before the birth. Naturally there has never been any fee connected with this service given to expectant mothers at the crucial time and the only obligation is that the mother, or some member of the family, sends us a report of the incident after the birth is over, so that our files may contain a complete report of each case.

### Count Saint Germain

Ever since a certain new movement has started in America, claiming Count Saint Germain as its chief director and master of activities, we have had many, many inquiries from our members and their friends asking for some facts about Count Saint Germain. I wish I had the time here in our Forum session to outline even briefly the remarkable life and career of Count Saint Germain in the years that he was active in mysticism and in humanitarian affairs, and even in international diplomatic matters. In many ways he was much like Louis Claude de Saint-Martin. Both men were polished, cultured, educated, refined gentlemen of good social standing, and their honesty and integrity rated so high that they were often employed by their own governments and others for international diplomatic services. Both men wrote and spoke fluently on mystical and spiritual matters, and both were free from bias, prejudice, and antagonism of any kind, and especially free from peculiar fanatical views and extreme views in regard to religious, ethical or moral matters. From many reports it would seem that Count Saint Germain had what one might call a charmed life, inasmuch as he was reported as having passed through transition in many different countries, and would appear again rather suddenly in other countries attending to some national or international matters, and he seemed to escape all of the predicaments and fantastic difficulties that were reported as having beset him.

But certainly the Count Saint Germain that is now offered to us by one of these modern move-

ments is an entirely different man, or different creature, than the one with whom we are so well acquainted in all official mystical and occult records, and even in historical records. The idea that such a highly evolved individual in his present spiritual embodiment would condescend to say the ridiculous and absurd things that are credited to him, and would promote the contradictory, inconsistent and absurd ideas that are now attributed to him, and that he would go so far backward in his spiritual and psychic evolution as to demonstrate and promote primitive instincts and beliefs is hard indeed to believe.

It would appear now that Count Saint Germain in his spiritual realm is interested more in gold mines, and stocks, and shares and bonds of investment companies, in underground tunnels leading to secret passageways of no importance, in the collecting of funds for radio broadcasting, in the publishing of books, in the commercial interests of two or three persons who are conducting merely a book-selling proposition, and in chiding men and women for their sincere beliefs in various religions. The words, phrases and thoughts now attributed to him by one of these modern organizations are so unlike the soulful ideas he once wrote, sold, and permitted to be published under the same name that we cannot believe the two individuals are the same person. And when it comes to telling us that Count Saint Germain at the present time in his spiritual embodiment advises that all men and women destroy every pet animal they have around their homes—not give them away, sell them, or dispose of them humanely, but see that they are destroyed—because they interfere with spiritual evolution, it is so grotesque, so extremely fantastic, and so opposite to the real nature of Count Saint Germain as we have known him for years, that we wonder how any human beings can accept such modern misconceptions and think they emanate from such a beautiful character.

In the first place, Count Saint Germain never did allow his name and personality to be used as a trademark for the promotion of commercialism. Today it appears that he not only allows himself to be a trademarked name, but to be an office boy, a messenger, a business clerk, a solicitor of money, a rascal in perverting or controverting anything he ever said or did, and an ignoramus as far as all of the spiritual and mystical laws are concerned. Yet thousands of seemingly intelligent—though certainly not highly cultured—men and women are accepting this pseudo Saint Germain or at least the messages and statements attributed to him, and the authority which it is claimed he exerts, without question, without analysis, and without even common sense reasoning. It is certain that if any living human being walking the

face of this earth were to start a mystical movement in his own name, and issue in a normal, human earthly manner the kind of statements and decrees, preachments, dictations, rules and regulations that the invisible and intangible Count Saint Germain is supposed to be issuing through this modern movement, every sane and sensible man and woman would turn his back upon him and smile with ridicule. Yet it does seem that nowadays an "ascended master" or one who is not visible and not tangible can be used to lead and direct the thinking and activities of thousands of men and women who would not follow the same individual or pay any obedience or respect to him if he were a normal human being here on earth.

The idea seems to be that the fact that it is claimed that the strange instructions and ridiculous ideas come from one who has passed to the beyond makes anything that is attributed to him appear to be a divine law and beyond question, and beyond examination as to its sanity or appropriateness, consistency or practical usefulness. Certainly this is not our idea of the kind of thinking and the kind of direction that we should expect from an "ascended master." Unless such masters can give us and do give us more profound, more spiritual, more sane and more inspiring messages and instructions than we can get from any earthly being, then we have no excuse or no reason for lifting our thoughts up to any degree of attunement with these so-called "ascended masters." All of our experiences in the past, and all those of hundreds of eminent mystical philosophers in the past, have indicated that the most beautiful of teachings and ideals have come from the great Masters who have passed beyond, and that their souls and spirits as well as their mentalities continue to evolve after transition as they were evolving before transition. If we are to believe the claims made by this modern movement and accept them as actual facts, then we must revise our faith and our understanding of what constitutes an ascended master, and we must once more pin all of our hopes and aspirations on the instructions and guidance of earthly unascended masters.

But we feel very sorry indeed for the bitter disappointment, the blasted hopes, and the deep discouragement that will come to so many thousands of men and women when they learn that they have been hoodwinked, deceived and misled by the things attributed to this modernized Saint Germain. The collapse of any movement based upon such pretensions and false ideas is inevitable, but such disruptions and disappointments always leave not only an army of disappointed and broken men and women, but another black mark on the history of mystical movements

in the Western World. It always furnishes critics and skeptics, newspaper writers and editors, churchmen and scientists with one more terrible example of the gullibility of the public and the hypocrisy of modern cults. This we regret as much as the sorrows of those who will be so embarrassed and disheartened.

### Psychic Demonstrations

One of our younger members sitting here with us this afternoon has introduced this question: "Is it natural for the young Neophyte member to feel that during the course of his studies in the earlier degrees, he should have evidence of an inner development or psychic growth in the form of unique and outstanding psychic demonstrations of some kind? Is it right that we who are in the earlier degrees should attempt to determine our progress and our success in the work by having strange visions at times, weird manifestations of coming events, or events that are occurring, or manifestations of psychic power or influence around our homes, our rooms, our offices and so forth?"

This is an old, old question and one on which we have tried to be very definite and very positive in our lectures, monographs and magazine articles. It is possible, though not usual, for a new member to go along with our studies and our exercises, our practices and all of our work, in a sincere and studious manner and cover the first four or five degrees of monographs without ever having any psychic experience or any other kind of an experience that is unusual, weird, or unique in any sense. Yet such a student could be making, and should be making, excellent progress and inner development.

I was talking with an eminent physician and surgeon here in California who went abroad recently and spent eight months studying specialized surgery and specialized medical practice at some of the great clinics in Vienna, Austria, at Rome, Italy, and at Paris, France, and even spent a few weeks at some of the great hospitals and clinics in London. He told me of all of the wonderful things he had seen, the new technique and the masterful operations and delicate forms of important surgery that he had witnessed, and from which he had learned so much, and he told me that this tour of his had benefited him so greatly that it was worth thousands of dollars to him in his practice, and would mean the saving of many lives and the performing of many operations that would be looked upon as miracles. When he was all through telling me of the benefits of his journey, I asked him how long he had been back in America since his famous tour. He told me that he had been back here in practice in California

for nine months since his long tour in Europe. I asked him, then, what outstanding demonstration he had had in those nine months that proved to him that he had developed and grown and improved in his medical practice during his nine months of study abroad.

He thought for a few minutes and then gravely shook his head and said, "I have not had a single demonstration or a single manifestation of the increased knowledge that I gained while I was abroad. Nothing has occurred in my practice or in my private or professional affairs to prove to me that I have gained any knowledge that I did not have before I went!" I asked him then if he felt sure that he had made any improvement or had developed or gained anything as a valuable asset to his medical and surgical practice. His answer was simply this: "Yes, because I feel sure that if I am called upon in any emergency, or in any unusual case, to perform some unusual operation or to treat some rare condition, or to do something that is unique or different or outstanding in medicine or surgery, then my gained knowledge will come to my support and aid and permit me to demonstrate to myself and to my patients that I have gained valuable information and have advanced in my profession."

I agreed with him thoroughly. As long as his average daily practice with his patients covered only matters with which he had long been familiar, and which were not unusual or difficult, the increased knowledge which he had gained was not being used, and therefore was not being demonstrated. The same thing is true in regard to our younger members or to all of our members, for that matter. If one started to study the playing of a pipe organ by going to some institute where there was a great organ and a great organist as a teacher, but continued to play at home only on a piano in the same manner in which one had been playing a piano for years, the members of the family and the friends and acquaintances would never come to know what benefit the musician had gained through his study of the pipe organ. But, if the occasion came when this musician was called upon to play an organ in a church, or in some auditorium, and he answered the call with confidence and sureness, and sat down and demonstrated his newly acquired ability, he probably would surprise himself and all of his friends by the manifestation. Yet, until he was seated at a pipe organ and had an opportunity before an audience, or before certain individuals, to apply and use the new knowledge he had gained, there would be nothing about his appearance or the way he wore his clothing or the way he talked or ate his food or conducted his other affairs that would demonstrate to him

or his friends what knowledge he had recently gained.

Certainly we do not claim in any of our literature or in any of our lessons or monographs that because a student conscientiously studies our monographs and practices the exercises in them, that from day to day and hour to hour certain unusual things will occur in his life to prove that he has suddenly become a master of certain laws and principles.

A few days ago we completed the construction and installation in our Planetarium of a very large and delicately balanced and adjusted seismograph. This instrument is so delicate and so balanced, and so well constructed and arranged scientifically and otherwise, that it will clearly register earthquakes occurring over one thousand miles away and probably two thousand miles away, and will enable us to tell the exact duration of the earthquake, its exact nature and location, even if it is far under the waters of the sea or far in the center of the earth, or on some mountain top in some distant land. After we had the instrument delicately balanced and installed, we were surprised to find how many jars and vibrations and external motions, as well as internal interferences, existed in and affected the outer walls of our Planetarium.

We were surprised to find that with just an ordinary wind blowing during a rainstorm the entire building which houses the Planetarium, which is a large and well built building, leaned out of balance or out of plumb a certain degree from the wind pressure. We were also surprised to find that if a chair or a couch in the lounge room two hundred feet away from the instrument was moved to a different location, even by lifting it up and carefully replacing it without jar or vibration, the change in air pressure in the rooms affected the instrument and registered what science calls "convection currents." We were surprised to find that if three or four persons are standing in the same room where this instrument is located, and stand fifty or seventy-five feet away from the instrument and suddenly turn around and walk out of the room without causing any jar or vibrations, the instrument registers the change in the air pressure in that room because as the person left the room and vacated the space he occupied in the mass of air in the room, more air had to rush into the room from somewhere and fill up the space that the person occupied, and this constituted a change in the air mass to such an extent that the delicate instrument made a recording of it.

We also found that during the night when the building was not occupied by any visitors, when the research workers were not working in the ad-

joining library, when all of the doors and windows were tightly closed and there was no movement inside of the building, and no air pressure of wind on the outside, that the instrument made no recordings of even a microscopic nature for hours and hours. Looking at the instrument and its recordings in the morning suggested to us that the instrument was of no value, since it recorded nothing. But we were mindful of the fact that although the instrument was balanced and adjusted and supersensitive and ready to record something, it required the existence of something to cause the recordings to be made.

I recall the experience of a young woman who thought she would prefer to study advertising to taking a course for business training by studying stenography and typewriting. She therefore went to a distant city to a college that taught the science and art of advertising. She lived in that city over a year, and studied daily and nightly under a number of teachers and in class instruction and became a graduate after a certain number of months as a well trained advertisement writer. She came back to San Jose with her graduation certificate and a number of reference books and guide books and with a glowing report of what she knew about advertising. But for weeks and months she could find no opening here in San Jose in any institution or advertising agency, department store or newspaper, where she could apply her newly gained knowledge. She was walking around the streets of San Jose attending to social and other affairs and was really a walking encyclopedia of advertising knowledge. She was not the same girl that she was when she went away. Her viewpoint, her understanding of the psychology of the mind of man, the psychology of advertising and selling and buying, had all been changed and improved, and she was now an expert in something that was unknown to her several years previously. But, none of her friends or relatives could tell by her looks or her actions that she had any new knowledge or had improved herself or had become qualified in a special line of mental work and human understanding.

Then, one day two men who had been in the advertising business decided to open a new form of advertising business here in San Jose. She heard of their plans and wrote them a letter offering her services. They immediately accepted her services and in a letter to her stated that her letter of application was not only the best advertisement of an individual that they had ever read, not only the best application they had ever read, but so clearly demonstrated, by her arguments, her psychology, her sales talk of herself, that she had been trained in advertising that they had no hesitancy in accepting her and adding her to the

staff. And every day since then she has been doing unusual things for them, and even some of their clients have praised her unusual ability and fine mastership of the advertising principles.

If this unusual opportunity had not arisen for this young woman, she might still be walking around the city, or driving an automobile and visiting a library and occasionally a theater and attending social functions without anybody ever knowing what she could do, and without any demonstration to herself of the abilities that she had developed while at college. She had no way of knowing what she could do in solving an advertising problem until the problem was presented to her. She had no way of knowing whether she understood advertising and had mastered it until she was face to face with a real and genuine opportunity to apply the principles. Thinking of an imaginary advertising proposition, thinking of what she would write or say or do in an imaginary case, would be no proof whatever of her ability. It was only when she was called upon to actually spend someone else's money, and secure definite results for them, that she had an opportunity to discover and demonstrate what new knowledge, new power and new ability she had developed.

And so it is with our Neophyte members or our members of any degree. As long as your health is fairly normal, as long as every member in your family is fairly well and business is fairly good and social activities are going along in a fairly pleasant way, what opportunity do you have to test the new abilities, the new powers, the new functionings that have been awakened and strengthened in your consciousness? Surely you should not expect that just because you have become acquainted with the mystic laws of the universe, the psychic powers and abilities resident in all human beings, the strange and unseen and almost intangible influences around us, that as soon as you learn these things chairs should begin to move across the rooms of your home, electric lights should go on and off, strange visions appear in your bedroom at night, strange messages come to you out of the air, people stop on the street and look at you and marvel at your mystical appearance, or other persons get frightened at the magnetic power in your eyes; or Dame Fortune should use some mysterious way of pouring money into your bank account at the bank without letting you know where it came from, or bill collectors no longer send you any bills, or that you could eat any kind of a mixture of food and suffer no consequences, or that you could sit in a

draft at home or in a drafty automobile and not have any effects that we call colds; yet, that seems to be the idea in the minds of many new members.

Sometimes I wonder whether such members think that paying the dues to us each month is like going to a spiritualistic seance room and paying a fee at the door, and then going in and sitting down in a circle. As long as you have paid your fee at the door you have a right to expect that within an hour certain weird or unusual things will occur. Unless some ghosts appear, some strange whisperings come to your ear, some weird and clammy hands touch your arms, or unless your chair vibrates and the table lifts up to the ceiling, everything is wrong, the seance is a failure, and you are entitled to have your money returned to you.

There are in America today perhaps a thousand young men who are studying engineering and who, in their classrooms and in their books and lecture-lesson sheets at home at night, are working diligently over figures and lines and drawings representing steel bridges and steel tunnels and steel skeletons of bridges and all kinds of engineering problems. Day after day they design and construct on paper massive things that constitute marvelous engineering problems. Yet, when they go home for their dinners they have to lift their forks and spoons to their mouths in the same mechanical way, and when they want to write a letter they either have to punch the keys of a typewriter or wield the pen holder in the same mechanical manner as before, and even when they lace their shoelaces in the morning they go through the same procedure as they ever went through, and some of them have to continue sitting and pushing the starters on their automobiles on a cold morning for a long time before they can get the engines to turn over. The fact that they know all about, or almost all about, the great engineering principles, does not help them one iota when it comes to the ordinary average things of life.

But if one of these advanced students should happen to go across the Golden Gate Bridge here in California, which is one of the engineering marvels of the world, and notice that the center traffic line on the bridge is curved eight or ten feet out of a straight line, instead of being worried or frightened he would understand that, true to correct engineering principles, the bridge was constructed with a factor of flexibility to allow for strong wind pressure, and that it could move or bend twenty feet out of a straight line

without endangering its safety. He would explain all this to some companion sitting with him in the automobile, and then all at once and unexpectedly the young man would demonstrate or reveal or manifest to others the fact that he had gained some knowledge, some security, some confidence, some power from his teachings. Yet if he went back on a farm to live and never had anything more of a mechanical nature to deal with than attending to the electric or oil lamps in a chicken incubator or fixing the wire fence around the garden, he probably never would reveal either to himself or to his family the fact that he had gained marvelous knowledge while he was at college.

Throughout the course of our monographs and lessons there are exercises and experiments, not for the purpose of demonstrating to you or to your family or friends that you are developing a power or an ability that you did not have, but for the purpose of demonstrating to you how some simple law operates. The movement of matches or pieces of wood floating on the surface of a glass of water by the exertion of mind power is not for the purpose of enabling you to go among your friends and make weird demonstrations, nor for the purpose of showing to you that you have strong mental power, but solely for the purpose of proving to you, as part of your lesson, that the mind can exert a power external to its own body, and can make something in the material world submit to this mental power. But having learned that you have this mental power, and having learned how to use it., if nothing occurs in your life for many years that calls for the use of this power, certainly you will not have many demonstrations that will convince yourself, nor would your friends become acquainted with your great mystical advancement.

We do know, however, that as our members advance through their degrees of study there are certain manifestations that come automatically and naturally. Thousands of our members in the higher degrees constantly refer to this outstanding demonstration of their advancement and development. They state that the things that used to bother them, the things that used to cause them fear and worry in connection with their business, social or health affairs, and the things that used to make them restless at night when they tried to go to sleep by constantly worrying them or tormenting them, and the things that used to perplex or astonish them in connection with nature's manifestations and operations, no longer give them any concern, for now they understand,

and the result is an attitude of peace, of confidence, or sureness, of a form of mastership that comes from knowing that they know something, and that this knowledge cannot be taken away from them.

Another benefit that comes even to the beginner in the earliest degrees is the inner sense of companionship, of comprehension, of sympathetic understanding, of cooperation, and of reliance that constitute elements of his membership in the Order. He knows that in any serious emergency either the instruction he has received will enable him to understand it and take care of it, or that he can find at Headquarters or among other members nearby such advice or understanding, sympathy, instruction or guidance as will make the perplexity inconsequential or make the problem easily solved. Then, as he continues further in the work he is sure to find that his health is gradually improving. It is true that every long-standing chronic ailment will not disappear in a few weeks, or a few months, but such conditions do gradually improve, and in addition to that, ordinary situations such as storms, winds, dampness, chills and other things do not produce the same serious consequences that they used to produce. But it is when an emergency occurs or an absolute necessity arises that the member then realizes he has studied some law, learned some principle that he can apply; and whether it is a mother in looking after the care of her children in a sudden accident or illness, or the father facing some emergency condition in business or home, or an economic problem or a spiritual or intellectual problem, the member then finds a real opportunity, not an imaginary one, or an invented one, but a serious opportunity to really apply his knowledge and demonstrate to himself what he has gained.

But the new member as well as the old member should not expect that just because he has become acquainted with the most fascinating, the most intriguing, the most mysterious of nature's and the Cosmic laws, that weird and unusual things should constantly occur to make demonstrations. He should not expect that every time a friend writes him a letter he will receive the message before the friend has sealed it, and put a stamp on it. He should not expect that every time someone is going to telephone to him, he will get the message before the friend has had an opportunity to make a simple telephone call. He should not expect that every time a customer walks into his store he will receive telepathically the ideas that that customer has in his mind. He should not ex-

pect that lost things around the home should suddenly drop down from the ceiling or appear under the breakfast room plate, or drop out of the bookcase as though some strange hand had pushed them out from behind the rows of books. Nor should he expect that every time he goes to sleep and dreams he will have a mystical initiation in some foreign land, or a visit with some mystic master in some great temple. Nor should he expect that we at Headquarters will know his every thought and anticipate his every letter and report and be able to tell him days in advance of what is going to happen in the home or in business.

The organization of AMORC has never promised such ridiculous things to its members or to its applicants for membership, and the sooner new members learn to look with reason and rationalism upon the development that is taking place within them, and realize that it is an intellectual as well as a psychic development, and that it is something that must be applied seriously and used in a practical way for demonstration, and only when the occasion absolutely demands such application, the better it will be for their understanding and progress. All of the officers and department heads here at Headquarters know precisely what it means to go through this course of Rosicrucian and psychic development. It creates and develops abilities and powers in the human consciousness that can be used in remarkable ways on occasions when no other knowledge, no other power, no other process will avail. It is then in just one such emergency, or on just one such occasion, that the entire membership becomes worthwhile to the member.

### Helping the Hair and Scalp

For a little relaxation this morning, after having analyzed so many questions and having allowed some of them to go into the Forum Editor's book, I want to call your attention to this interesting suggestion that has been made by one of our members. You know that some time ago we discussed the subjects of baldness, falling hair, scalp diseases, and what-not. All of this had nothing to do very directly with Rosicrucianism except in regard to health and happiness. But this Frater states that he and others have found in a scientific way that the marrow from bones in meat which we can secure in butcher shops is an excellent preparation to rub upon the scalp to prevent falling hair, and to prevent baldness. He says that this marrow which is found in large bones, and which the butcher will gladly give you

upon request, and without any explanation, will actually help hair to start growing again. We all know there is an essential food and blood element in the marrow of bones, and that this is used in soups and in many other ways to help nourish the body, and we know there are natives and primitive types of people who have depended very greatly upon the marrow from bones for certain elements in the body. None of us here, of course, have experimented with this marrow as a means of preventing hair from falling or to grow hair, but it seems very logical and natural, so perhaps some of our members would like to try it and report to us some time what they have found.

### Child Prodigies

One of our members asks this afternoon why it is that so many children who are looked upon as geniuses during their childhood seem to lose their mental brilliancy when they become older, and just become normal young men and women and normal adults.

In the first place, a child genius or child prodigy is one who at any given age has some intellectual functioning that is apparently beyond his years or age. It may be that a very young child at the age of four or five will manifest unusual ability in music, or even in language or in writing, spelling or in arithmetic. Much is made of this unusual ability, and the child is called upon to make demonstrations of it and gradually publicity is given to the affair. And then, as years pass, the child seemingly slips back into a mediocre position. The truth of the matter is that generally, if not in every case, such children have some intellectual functioning that is beyond their age at the time it makes its manifestation, but, this intellectual ability does not continue to develop beyond all the other faculties of the mind, and therefore the mind soon develops to a normal degree with this special faculty being just one of the faculties that are well developed.

Take, for instance, a child who at four years of age can play marvelously well on a piano. The child may have had lessons which it absorbed very quickly because of some taste or love for music, and perhaps because of some carrying over from a past incarnation of some knowledge of music, or perhaps because of some inherited ability from forefathers. But let us say that at four years of age it has the musical ability that is manifested by the average child at ten or twelve years of age. Now because this musical ability of the child is

eight or ten years in advance of its other mental abilities, we look upon the child as a genius or a prodigy. But as the years go by this mental ability of the child does not continue to develop more rapidly than the other abilities, and all the other abilities continue to develop in a normal manner until when the child is twelve or fourteen he still has practically the same musical ability he had when he was four—or perhaps a little better through practice and continuous study. But his other mental abilities have also developed in a normal way until in his twelfth or fourteenth year all of them are fairly well-rounded, and therefore his musical ability does not stand out predominantly as one that is more developed than the others. So therefore, when this child of twelve or fourteen sits down at the piano to play, no one looks with surprise upon the performance, and no one considers it extraordinary, and the child is not given the same extraordinary mental rating that it had during its earlier years.

It is not true that such prodigies lose their ability or slip backward in their mental development until they become mediocre in young womanhood or young manhood, but it is simply that one ability that was predominantly developed had used, in early youth, such a high degree of development that it could not continue advancing, because it would then become a weakness and a strain upon the whole mentality and the whole body. That one unusual ability simply stands still or makes slow progress while the other abilities make rapid or normal progress and catch up with it, and the child is no longer looked upon as a genius.

### Left-Handed Persons

The question is asked as to whether a person who is left-handed, due to a reverse functional area of the brain, will find that the left-handed tendency interferes with his psychic and mystical practices and development.

We have not found that the left-handed tendency interferes in any way. Furthermore, we would say that nothing of a heroic nature should be done to try to change left-handed persons into right-handed persons. After all, we do not know whether right-handed persons are normal and left-handed persons abnormal, or whether the reverse is true. But to try to force a change of such tendencies may result in nervousness and a complete disruption of normal, easy functioning of the hands and areas of the mind.



COME WITH ME ON AN . . .

## Adventure into the Mental World

¶ There is a lure to tales of embarking on a journey to strange lands, or setting out in search of a place whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers as they wend their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the shifting sands of the sea. But none of these challenges the imagina-

tion, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

### SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies more to be conquered, more to be mastered, than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or frozen Arctic.

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No. 6

To suffer woes which Hope thinks infinite;  
To forgive wrongs darker than death or night;  
To defy Power, which seems omnipotent;  
To love, and bear; to hope till Hope creates  
From its own wreck the thing it contemplates;  
Neither to change, nor falter, nor repent;  
This, like thy glory, Titan, is to be  
Good, great and joyous, beautiful and free;  
This is alone Life, Joy, Empire, and Victory.

Shelley  
(from "Prometheus Unbound")

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FOR MEMBERS ONLY

# Greetings!



DEAR FRATRES AND SORORES:

Today, as I prepare these greetings for the June issue of the Forum magazine, I realize that it is the first of April, 1938. My secretaries and the Forum Editor are at work preparing extracts from all of our Forum discussions of the last few days and preparing for other discourses during the next few weeks to appear in this June issue of the Forum magazine. But as I sit here in my sanctum today, on April 1, I am mindful of the fact that just twenty-three years ago on April 1, 1915, there was held a meeting in the City of New York composed of about sixteen men and women who had made a very careful study of all of the preliminary plans and teachings, principles and documents of the Rosicrucian Order, and who had pledged their cooperation and assistance in maintaining the Rosicrucian Order in America. Out of this number, those assembled on April 1, 1915, was formed the first Supreme Council of the AMORC in the United States for the new cycle.

There had been a few other preliminary meetings, particularly one on February 8 of the same year when an official manifesto was issued proclaiming the establishment of the Order for the new cycle, and there had been previous meetings for the examination of documents and papers received from France and India, and many eminent men and women, including Elbert Hubbard and Ella Wheeler Wilcox, Dr. Julia Seton and others, had gone over all of the plans and suggestions that I had brought back with me from Europe and which I had received during the years 1909 to 1915. It required a number of years of careful translation and interpretation of all of the ancient documents, constitution, by-laws and fundamental teachings before a definite step toward the materialization of the revival of the organization could be made. In fact, the years 1909 to 1915 were the most intense in regard to analytical study and research. The valued assistance I had in those years will never be forgotten, and when the climax came on April 1, 1915, when the principal workers and associates who had assisted me formed themselves into the first Supreme Council and voted upon the permanent establishment of the first constitutional principles, and the permanent officers of the organization, we felt that the foundation walls of the great structure had been properly laid. On that occasion Frater Kiimalehto, our present Sovereign Grand Master, was elected as Secretary-General of the Order,

and he served in that capacity for a number of years, finally becoming Grand Master of the New York jurisdiction and then rising to his present high position.

A twenty-third anniversary is not much of a celebration. There are many organizations, many movements, many national and state affairs in this country that have had one hundred and twenty-third birthdays, or seventy-fifth birthdays. In comparison with them, a twenty-third birthday is the birthday of an infant. But it is to be noted that there is no other metaphysical organization, no other organization pretending to be or actually demonstrating itself to be, a channel and representative of the Great White Brotherhood, that has ever had a twenty-third birthday, or that is a fraction of the age of AMORC. Many of these so-called mystical, occult, metaphysical and spiritual cults or movements come one year and disappear the next. A few of them have survived two birthdays and then disappeared into oblivion. One or two of them have slowly diminished over a period of three or four years and then disappeared. None of them has remained active and increasingly active for five years. The AMORC today may be an infant in age as compared with older American foundations, but it is a husky, growing infant that has every reason to believe that it will continue to grow for another hundred years, or a little less, when it will take on its temporary cycle of outer inactivity, and remain a closed, inner, secret organization.

In the twenty-three years it has been active before the American public, the AMORC of this Western World has battled many storms because of the superstitions, the doubts and skepticisms of learned persons, and the conservative attitude of those who had been deceived and misled by pretending organizations. The AMORC has carefully avoided any semblance of cultism, any indulgence in fanaticism, any conduct that could be misinterpreted or properly considered as scandalous or unmoral. It has deliberately and consistently avoided and evaded anything and everything that dealt with delicate subjects of morals or sex subjects. It has consistently refrained from religious and political controversies. It has upheld and maintained the dignity of the ancient traditions and ideals of the Rosicrucian Order, and it has diligently, sincerely and profoundly practiced the principles which it teaches, and demonstrated to the world that its principles do work

and do bring about the manifestations that are claimed for them. In a material sense the organization has grown stronger, sounder, more financially dependable, and more active in all of the charitable, humane and educational activities of this country. It has gradually attracted and commanded the respect and admiration of the highest officials of the government, of men of science and learning, and of institutions and organizations that are conservative and respected.

The AMORC has not always been inactive or pacific in its attitude, but has been militant in regard to matters that mislead the innocent and searching minds of the public, and in regard to practices and institutions and principles that defeat the purposes of evolution, and interfere or tend to interfere with the operation of Cosmic laws and Cosmic manifestations.

I may be pardoned for the above outburst of enthusiasm, because admittedly I am proud of what has been accomplished under my direction in the present cycle. How many more years I may be permitted to be the chief director of the activities of AMORC is of little concern to me, as long as I know that I have laid a good foundation and as long as I believe that I am adding to that foundation each day and preparing for a continuance and perpetuation of the work we have already done and have planned to do in the future. I fully believe that the continuance and perpetuation and future integrity and soundness of AMORC is not dependent upon my personality or my leadership. I do not believe and cannot be made to believe that at the time of my transition the present sound status and high integrity of the organization will be weakened or lessened. There are too many hundreds of sincere, loyal, advanced members and workers ready to give everything they possess and ready to sacrifice even life itself to see that the AMORC continues its glorious work, and there are too many specially prepared officers and associates with me here at Headquarters who are ready with every sacrifice to see that the present ideals, the present teachings, the present fundamentals and the present standards of the organization, including all of its material assets throughout the country, are maintained intact and free from interference by schisms or by individuals.

For, unlike other organizations or cults that are quickly born and soon pass away, the AMORC is not a one-man organization. It is not the invention and creation of one man. It is not built and maintained on the theories and ideas of a self-appointed leader. It is not a movement of glorification of a self-aggrandized human being or of a human idol. It is something that is firmly built in the hearts and souls of many thousands and hundreds of thousands, not only in America

but throughout the world, and some of the most advanced of our members and the most prepared to continue the great work of this organization are those who have been and are today the careful readers and members of our Forum magazine and Forum family.

So I look upon each and every one of you who receives this publication every other month as a part of the group of those who are sitting with me from day to day and week to week in our Forum discussions, and attempting to adjust your lives and to demonstrate in your lives the principles and ideals of Rosicrucianism, and I know that such a foundation, such a preparation, such a sincere interest will remain a permanent thing for many years to come.

Fraternally,

H. SPENCER LEWIS,

*Imperator.*

### Wanted: A Home For This Young Girl

Some months ago I wrote an article for our publications commenting on the rare privilege that childless men and women had of adopting a little child and turning their homes into a useful haven and heaven. The response to my suggestion was very wonderful indeed, and each year when I make that suggestion, many childless couples do adopt children and help to make some children happy and successful in life.

But I have before me today a request for a home. One of our members temporarily adopted a little girl some years ago, and now she finds that it is necessary to find another home for this girl. Let me briefly outline the story:

The young girl is the daughter of an American girl and an Italian army officer. The parents were unmarried, and the young army officer disappeared. There is nothing new or strange in that part of the story. The mother married later, and could not keep the young girl in her home, so the grandmother temporarily adopted the child, who is now fifteen years old. It is claimed that she is a beautiful and healthy child, of proper normal habits and tendencies, and of average intelligence and efficiency in her school work except that she has a very definite leaning toward music, especially the beautiful and the classic. She has a fairly good voice that promises to be extraordinary if given some development and training. Undoubtedly she has inherited this musical tendency from her Italian father. This is something that would be expected, and is a perfectly natural condition of her inheritance. The young girl lives at the present time in Arizona with her grandparents. She is healthy and strong, and has the appearance

of a girl seventeen years old, and is obedient and kind-hearted. There would be no ties or legal or other influences binding her to her natural parents. She is very greatly loved by her grandmother, but has greatly missed the influence of young people since in her present location she does not come in contact with them to any great extent, socially or in recreation. No doubt this girl will develop some day to be a good professional singer, and a credit to her parents.

Here is an excellent opportunity for some man and wife to take this young girl at the most important age of her life, and help to develop her into a fine woman and give her the opportunities that should be given to her. It is an opportunity, also, for some of our members to bring Cosmic blessings into their home and to help carry out some Cosmic plan for this girl's future. If any of our Fratres and Sorores want to adopt this child and take her into their home, or if some widow or unmarried woman of middle age wishes adopt this young girl and have a lifelong friendship and companionship that will be worthwhile, I would suggest that such persons write to me personally, and I will give them further information and put them in touch with the grandmother of the child. Something should be done to help this young girl very soon, because every month is of importance in assisting this girl to get the proper training for her voice and the proper companionship for her normal development.

### The Zenith Experiments

Many of our members have written to us in past months asking us what we think about the experiments in telepathy and mental phenomena conducted by the Zenith Radio Foundation every Sunday night. Many of these members have purchased or secured sets of cards with telepathic symbols issued by the Zenith Radio Corporation and have sent them to us thinking we might not have them. Many of these members overlook the fact that the very first experimenter on this in recent years was Dr. Rhine of Duke University, and the symbols on the cards were originated by him (as the Zenith Foundation announces), and he has published books on this matter. In fact, he visited us here at one of our conventions and spoke as guest speaker on the results of his experiments. He has been interested for some years in the work of a scientific nature which we do here in our laboratory. Therefore, we are all very familiar with this subject, and our members should not feel that the Zenith Foundation is conducting something that is quite new and original, and with which we are not acquainted.

Last Sunday night, March 20, just a while before attending our Rosicrucian New Year symbolical feast ceremony here at Rosicrucian Headquarters, I listened to the Zenith program again. This time they were dramatizing an incident in which a man living in Paris, or some part of France, received a telepathic communication—which seemed audible to him—from a friend living in America, telling him that a certain contract that he was expecting or anticipating would be received by him the next day. The man in Europe was greatly surprised because he did not know his friend in America knew anything about the contract, and inasmuch as he had not been thinking of this friend the exchange of a message between them proved that a telepathic contact had been made between them without any prearrangement. So far everything was true to conditions as we often have them reported to us by thousands of our members, and as we find them in our own experiments. But when an attempt was made by the speakers on the Zenith program to explain how these contacts were made and why they were made, and what was responsible for their being made, we had to smile. Certainly no advanced Rosicrucian would have accepted the explanation as being either scientific or plausible or true. Certainly they were not correct, and were very misleading in regard to the fundamental principles involved.

While we must admit, and we are glad to admit and have admitted often, that the Zenith Corporation can be thanked for arousing a popular interest in telepathic matters, and we are glad to have such a universal program featuring such experiments, on the other hand, we do hope that better information in the form of explanations and instruction will be given to the populace than we have heard on some of those Zenith programs. The theories propounded as to how some of these strange occurrences of mental phenomena have taken place, are the wildest and most unreliable and unsound theories that have ever been offered. No doubt the Zenith program leaders would take exception to our statements and say that we are biased and prejudiced and therefore do not like their method of explaining things. But the truth of the matter is that we are not dealing exclusively with nor teaching telepathy, and we have no particular theory of our own, and are just as anxious to have the truth revealed and discovered as any other individual. But certainly we have had more years of experience in these matters than these Zenith men have had in just a few recent years, and certainly we have a larger background of reports and experiments made in other countries and over a longer period of time than they have. And we have more direct and reliable methods of testing our laws and prin-

ciples, and testing any so-called theories, than they have.

So what I am saying here this afternoon should not be taken as a criticism of the good work and good intentions of the Zenith Corporation in featuring such a program. But, just as there are many books on the market today that give ridiculous and absurd information and explanations, and delve into many forms of mental and psychic phenomena and explanations, so some experimenters, even those who claim to be professional in their work, are making similar mistakes. I am sure that Dr. Rhine and many eminent experimenters in the field of telepathy would not agree with certain explanations that I have heard offered by the Zenith program, and all we can say is that our members should not abandon what they are studying in the Rosicrucian teachings in favor of some more simple explanations which they may hear over the radio.

### **Born After Mother's Death**

Many of our members have been interested in a newspaper item that was published all over the United States explaining how a little baby girl had been born in Uniontown, Pennsylvania, ten minutes after her mother had died, and stating that the little child was still living. The fact that it was the thirteenth infant of this mother, and that it weighed eight pounds and was healthy and normal is not important, nor is it important that the child was born as the result of a caesarian operation. The important point that seems to puzzle our members, or interest them, is that the mother who was about to give birth to the child passed through transition as a result of choking from an obstruction in her windpipe. After the mother was declared actually beyond life, the operation was performed and the child was born or delivered into the world a living being, and it appears that the child will continue to live as a normal child. The question that naturally arises is "Could a child live after its mother passed through transition, and how long could a child live under such conditions?"

If the blood in the body of the unborn child and the nerve energy and the vitality in that unborn body are a part of the circulating blood and of the energy and vitality of the mother, why would not the so-called death of the mother bring death to the child also? The point that is overlooked here is that the little heart in the body of the unborn child is a second pumping station for the circulation of the blood in the body of the child, and even though the mother's heart had ceased to function, the blood already in the body of the child, that was being supplied to it from the mother through the umbilical cord, would

continue to circulate for a time through the action of the heart in the little body. All the other vital energy in that little unborn body was furnished by the circulation of this blood. If the child had not been delivered very soon rigor mortis would have set in, and the mother's body would have become cold and rigid. The rigidity of the mother's body would not have had such a serious effect upon the unborn child as the coldness would have had, for as soon as the temperature of the body reduces too greatly, the blood is affected at this temperature and coagulation in one form or another begins. Complete coagulation comes from the effect of lowered temperature plus contact of the air on the blood. But a very low temperature will cause the blood to congeal and to form a congestion in the arteries and veins, and circulation to cease. This would have caused the heart in the little child to cease functioning, and the beginning of the disintegration of the little body would have ensued.

If the child can be born and delivered from the mother before this lowered temperature of the mother's body has an effect upon the blood of the child's body, and if the newly-born child can take a breath, or if the lungs will function so that it can breathe and thereby set up an independent existence, creating vitality in its own blood which is circulating in its own body, the transition of the mother will have no effect on the child, and should not have any effect upon the future normal existence of the child. Once the child is delivered from the mother's body and breathes, it begins an independent existence, and as soon as the umbilical cord is severed it is no longer a part of the mother, and its whole life depends upon the breathing and normal functioning of its body. After that breathing and normal functioning begins, under any circumstances, the child should have a normal, natural life independent of anything that might occur to the body of the mother.

One of the letters asking about this matter said this: "How could the child live for ten minutes after the mother passed away? If its lungs did not function, how did it get air to create its own vitality?" I think my explanations have answered these questions. The lungs of an unborn child do not function, of course. The child is floating in liquid, and if its lungs were to attempt to function, they would soon fill up with liquid and the child would practically drown to death through suffocation. The lungs of a newborn child have to be made to function, but very often pain, pressure, and the process of being born, and the movement of the newly-born body causes the lungs to function. That is why every experienced mother and every nurse and doctor is glad to hear the first cry of the newly-born child, because if it cries it proves that the lungs are functioning and

the child can be left alone to its own natural resources while attention is given to the mother. But if the child is born and does not cry, artificial means have to be used to agitate it enough to make it want to cry, and therefore draw in a breath or exhale a breath to start the lungs functioning. From there on the operation of the lungs and the heart become automatic in a normal child.

### Helping Newly-Born Children

I want to bring to the attention of the Forum members and readers this afternoon a matter that has never arisen before, and which may interest a great many. A few days ago, in the early hours of the morning I was awakened from my sleep by the ringing of my telephone at home. It was a long-distance call from a Frater in Oakland who said that his wife had given birth a few minutes earlier and the physician was having a great deal of difficulty in getting the child to breathe. He said every effort had been made, and all of them had failed, and that something had to be done quickly. I promised to give all help that I could, but I greatly regretted that I had not received the usual communication or telephone notice earlier to the effect that his wife was "in need of the help that you can give," meaning that assistance in the birth of the child was desired. In practically every case covering many years—and including the birth of hundreds of children where we are notified in advance by telegraph or telephone—the duration of labor is short and the birth is not accompanied by any difficulties to either the mother or child, and this is the first time I have ever been called upon to help a child under such conditions.

Now the interesting point involved was this: If the child was not breathing, had the soul yet entered the body, and if the soul had not entered would the body have any psychic existence, and if it did not have any psychic existence or psychic body within it, could I reach it or attune with it to give it any treatments or help?

In other words, if this child was not breathing, was it a live body or a so-called dead body? Can we give psychic or metaphysical help to a body that is soulless and has no psychic entity, psychic existence, or inner self? Never before in my experience have I been called upon to give a treatment or to send any help psychically or Cosmically to a lifeless body or a body that is not breathing. I have never before had to stop and ponder as to whether or not I could make psychic contact or Cosmic contact with a so-called lifeless body or body that had no psychic, spiritual, or soul entity.

Of course, if the child's body had been born and the umbilical cord had not yet been severed, and the umbilical cord was still attached to the

placenta, and the placenta was still attached to the mother or receiving blood and nerve energy from the mother, there could be circulating blood in the body of the child, and there could be warmth and a certain degree of vitality in the child's body even though it had not yet taken its first breath. Before the child's body is born it is living in the sense that its organs are functioning somewhat, its blood is circulating, its nerve energy is functioning, and the body has movement and action. But since the child is not breathing, its lungs are not functioning, and it has not taken the so-called breath of life, and its vitality and spiritual existence are not independent.

All of the blood circulating in the body of an unborn child is part of the mother's circulatory system, and this is true of the nerve energy and vitality. Not until the child has taken its first breath and is therefore out of the mother's body is the child actually living independently of the mother, and we claim that until it takes its first breath—called in the Bible the "breath of life," the child has not become a living soul but is merely a part of the mother like any organ or other part of the mother's body. The unborn child can be reached psychically to a large degree, but the moment it has started to breathe and is an individual and independent entity with a soul of its own, it has a psychic body of its own which can be as easily reached and affected as the psychic body of an adult.

I did my utmost to help this little child breathe by trying to arouse the functioning of its lungs. Whether or not I succeeded I have not learned. A few days have passed since I received the early morning telephone call, and no report has been made to me in regard to the result. I often comment on the fact that many of our members will send us telegrams and telephone calls at various hours of the day asking for urgent and immediate assistance, but they forget to either telegraph or write and tell us when to discontinue the services, or to comment on the success of the services they have asked for. It is just an oversight, we know. We do not expect thanks or appreciation, but we do look for sufficient reports to put into our files and close the records. In this case, I am still much in the dark in regard to this very important matter.

I am going to make some other experiments now when I find the right subjects, and determine how much can be done in reaching and attuning with the psychic body or the mental body or any part of the body of a person who is not breathing with full life or consciousness.

### A Letter to a Lonely Student

The other day I had a letter from a student living in upper New York State who has been

studying diligently and seriously for a long time, but in his reports expressed regret that he was not able to accomplish more in life, and that he lived so greatly isolated from groups of other members and from contact with other Rosicrucians. I want to read to you the letter I wrote to him on March 23 because I think it may help many other students who are situated in an isolated manner in parts of the continent as this good Frater is in New York:

"Replying to your letter of recent date, which contains your report and your comments, I want to say I can thoroughly understand how you feel at times about being alone on the path and out of contact with others of a like mind. Yet, right in your very district of northern New York there are many hundreds of Rosicrucians, and if you were to visit any of our local chapters in New York, or little local groups, you would soon contact others with whom you could discuss some of these matters. You could learn the names of District Commissioners and representatives of the organization in your section of New York by writing to the Department of Instruction here at Headquarters and asking for such information.

"But after all, you will find that the ideal way to make progress and to bring about personal development is by going along the path in as much solitude as possible. Jesus emphasizes this in many of His teachings and every great spiritual leader of the past has spoken of the fact that the really developing soul and sincere student loves solitude and finds in solitude what he cannot find in his contact with others and with social groups. When you stop to realize that fully eighty per cent of our members live alone, study alone, and seldom meet any other members, and are becoming happy and extremely successful in the work, and more contented with life generally, you will understand that you are not alone in the position you occupy as an individual student in an isolated section of your state. Even the greatest educators have spoken to large groups of college and university students and have told them on the day of their graduation that they may have thought that their four years in the university in group and class study and in intimate contact with other students constituted the real course of study and development, but that they were mistaken, and that it was after they started out in life alone, and had to learn from personal experiences and from personal meditation and silent study and investigation in solitude that they would advance higher and become really learned. In every great painting and in every great picture, play, novel or story in which the philosopher or the thinker or the student is portrayed, we always find him alone. This has become such an established fact that wealthy men and studious persons and even

poor people in designing or arranging their homes love to have what they call a den or a small room or nook in which they can sit down absolutely alone to read, study and think. They even want to be alone when reading the daily newspapers or a good book. It has never been found that group study or group association or class instruction can equal the meditations, thoughts and studies of a person who is absolutely alone.

"On the other hand, in the spiritual sense you should not think of being alone, inasmuch as you are a very intimate part of a great brotherhood. There are thousands who are sitting in meditation and study on the same night you are in study, and at the same hour, no matter which night of the week and which hour of the night you may select. There are others just like you, sitting at home alone or in some place of solitude, reading along the same lines, thinking along the same lines, and sending out their thoughts to the Cosmic. If you are attuned with the Cosmic or in meditation you will put yourself in psychic and spiritual contact with these other minds. Through the Cathedral of the Soul and your sanctum hours of musing you come in contact with these thousands of minds, not only in this country but in other parts of the world, who are attuned with you. And as your inner self develops you will find that the greatest strength and power comes from your hours of personal, private thinking. It is when you are alone that you rise to the greatest heights, for then there will be nothing to detract or absorb or take away any of your power.

"We have been brief in acknowledging your reports and your letters simply because we wanted you to understand that we understand all of your statements and that we had absolute faith and confidence in the progress you were making, and that there was no special point about your position or your studies or your contact with the organization that needed any real alteration. As for witnessing demonstrations, I can understand that you might long for this sometimes, but after all, witnessing a demonstration does not teach anything. I have known many new and young members who have said they wished they could see some of the laws demonstrated, and at some of our group lectures they have been invited to be present and witness some of these demonstrations. When the meeting was over, and we have talked with them, they have frankly said, 'Yes, I saw the demonstration, but how do I know that it is true, and that it was not trickery or fraud, or performed in some other way or by some other law?' Our answer has always been, 'You will never know whether a demonstration is a true demonstration of the psychic and spiritual laws until you understand the laws that are being used. And when you come to understand the laws that

are being used, you will be able to make your own demonstrations and will not want to see the demonstrations by other persons.'

"Of course, trying the experiments alone in your private sanctum and testing the laws of the lessons may not seem satisfactory to you at every attempt because it is difficult to tell in this way just how successful you are with these demonstrations. It is just as though I would go out of my house and sit down in an automobile in the garage and turn the key of the ignition and start the engine, and turn it off and on again to prove to myself that I could start the automobile running. I never would know whether or not I was a good driver of the automobile until I took it out of the garage and went somewhere in it. If I only drove around a block or two to test the car and test my knowledge I still would not know how good a driver I was until there arose a necessity to go somewhere in a hurry, at a long distance, and get there at a certain time, safely, and overcome all the obstacles of the road and face all of the problems of actual driving in a practical way. You will never know how successful you have been with any of your studies and with the development of any of your special abilities until you have occasion to use those abilities and powers in some practical way. Sitting down and concentrating upon a matchstick floating on the surface of water in a glass in your hands may prove to you that you do exert some mental influence upon the moving matchstick. But such a demonstration can never be as convincing to you, nor can it ever prove the real power of your mind until some day something occurs when you will need, quickly and efficiently, real mental power to control and direct something of great importance and of great value. It is in such emergencies or in such cases when no other power will suffice, and when no other method of control can be used, that you realize what development has come to you.

"There is nothing wrong with your attitude of restlessness about studying alone and experimenting alone. In fact, that restlessness is one of your best assets, and such restlessness is a very basis of the spirit and foundation of our organization. If thinking men and women had not been restless about the mysteries of life and about their own development and their own progress, there never would have been schools of philosophy, schools of mystery, and schools of personal development. If each one of us felt quite content with life and quite content with the things we were able to do, and what we knew, we would have all entered stagnation a long time ago, and civilization would never have advanced. Your restlessness and your ambition and desire to do better and greater things is going to lead you on and on to greater

accomplishments. To seek for something that will stop your restlessness and bring you complete contentment, peace and happiness would mean to seek for something that would bring an end to all life for you, and bring an end to the value of living.

"You may be wondering, as you say, whether you are really absorbing all of the knowledge you have intellectually comprehended in the years you have been studying. But how are we to tell, or you to tell, until there is an opportunity or an occasion to apply and use the knowledge which you have been studying? Even a musician who has studied the piano for years, and practiced daily, and can play any piece of music well, may wonder whether he is becoming an accomplished musician or merely a mechanical performer of action on the keys. He can never tell, never know for sure, until some day when he has an opportunity to perform and demonstrate his ability before a group of experts, or for the purpose of entertaining some one person or accomplishing some one thing in music. Then he will realize and know whether he has benefited from the absorbing studies and practices. If your health is good, if your business is running along smoothly, if there is a general tone of contentment and peace in your life, it may be that you have no great problems to confront at the present time that give you any special reason for testing your knowledge. But, can you be sure that day after day, week after week, and year after year you are going to be as happy and as contented and as satisfied as you are now? Can you be sure that tomorrow or the next day you will not come face to face with some problem—either physical, mental, social, economic or something else—that will require every effort, every ability, every power, and every bit of knowledge you possess, to save the situation and to reestablish you in a normal position again? It is this preparedness for any of the sudden and unexpected things of life, and it is this preparedness for the inevitable obstacles of life, that constitutes a greater degree of sureness, happiness, and contentment than anything else.

"A man may save, all of his life, to build up a small fund or a large fund of money in a bank for some rainy day. As long as he is still employed and earning a fair income and meeting all of his expenses, that reserve fund in the savings bank really serves him no purpose and is really not worthwhile. But, having that reserve fund upon which he knows he can rely, and which he knows he can use to meet any unknown emergencies or obligations, gives him a sense of security and of safety and contentment that he would not have if he were working daily and earning just enough to live upon, and did not know from



where any extra money would come in case of sudden need. The knowledge and power and ability you are building up are just like the money you might put in a savings account. They are things you may not need, things you do not see daily and cannot use at every hour of the day, but still they are there and increasing like a savings fund increases through interest accumulated. Millions of persons throughout the world today live in contentment and peace because they have found a religion, or because some doctrines in their religion give them a satisfaction and a contentment, security, reliability and dependability. They feel they can fall back on their religious doctrines, lean upon their faith, and that they have a firm rock upon which to stand that will help them to meet any worldly condition. If religion and a faith in the love of God and the immutability of His laws and the saving grace of a Christ can do this for people, how much more contented should persons be who have this faith in God plus a knowledge of the laws of nature, and plus the cooperation, support, and sympathetic understanding of a great organization, and plus the developed abilities and powers resident within them?

"No, Frater, you have much to be thankful for, and very little to be concerned about. The fact that you are not called upon frequently to use your abilities and powers, to demonstrate how you can overcome some great catastrophe or great problem, is an indication in itself that your life is running along more smoothly than is the life of the average person. True, you may not have all of the things you desire, and your life may be lacking in many of the things for which you hope in the future. But there is no person living, of normal, rational mind, who does not feel that there are still things lacking in his life and things he would like to do and accomplish, possess and use. The wealthiest men, the men of greatest fame and social position, still feel that their lives are empty in regard to many matters. It is this restlessness and this desire for greater and better things, for more opportunities to do things and to direct and control things, that keeps the world moving forward. But no matter in what station of life you may be, you are still more fortunate than many others who are lower than you in their economic, social, spiritual or other qualifications. We must be thankful for what we have, ready to help those who are less fortunate, and yet at the same time ambitious to make our lives better. But because we have this ambition, and because it constantly discourages us, is no reason to think that we are not making progress or that this restless ambition is an indication of stagnation or lack of development.

### Good Luck Charms

I am sure that our members here in the Forum this morning are going to smile when I say I want to talk for a few minutes about good luck charms, talismans, and similar things. It smacks so much of black magic and superstition and falderal that you probably wonder why I am taking our time to speak about it. But would you be surprised if I told you that there are more people in America believing in such things today than there are in some of the foreign countries? And let me ask you another question while I am asking questions: What country do you think would be most given to the use of good luck charms, talismans and similar devices, such as love potions, love charms, and magic formulas for influencing people, and things of that kind?

You are right, Frater; India is given to much of that. And you are also right, Frater, in saying that Africa would be the place where we would expect most of it. In fact, the Gold Coast of Africa would seem to be the happy hunting ground of such superstitious practices. Not that the average Negro there is any more ignorant or superstitious or foolish in this regard than the average Negro in America, but the country and its people there are older in such beliefs. In other words, the Gold Coast section of Africa has had a few hundred years more time in which to develop these superstitious beliefs than our own Southern States here in America. Still, strange to say, one of the most peculiar victims of and believers in these superstitious practices was a servant whom we had in our home for a few months, and who was a colored woman who had come to us as a native born citizen of Kingston, Jamaica, British West Indies. We soon found she was indulging in the evenings and at other spare times in voodoo practices of such an obnoxious and peculiar kind, including the burning of strange incense and the using of many strange devices, that we had to dispense with her services. But she frankly told us that the things she was doing were quite commonplace, quite customary, in some parts of the West Indies.

But the strange thing about all of this is that while we agree that India and the Gold Coast of Africa have developed these superstitions to a very high degree, and the natives seem to believe in these things as quite ordinary and regular, proper and logical, our correspondence in the past five or six years or more has revealed that these people living in India and parts of Africa, including the Gold Coast, look to us here in America to supply them with their talismans and good luck charms. We were astonished to find that despite these old beliefs in these foreign countries, and the almost universal practice of carrying

good luck charms, love potions and things of that kind, the articles themselves were not made in those countries but made here in America.

It is quite customary for us to receive a letter from one of these foreign countries in which the sender encloses money, and states that he has read a copy of our magazine in some public library and thought that perhaps we could help him, here in America, to get some of the good luck charms; he asks us to buy for him some strange powders that can be put into another person's coffee, tea or milk, and which will make this other person love him, or he asks for some powder which will cause some man or woman to cease attentions to another individual, or he desires a little talisman or charm of some kind which can be worn on a string around his neck, and which will not only keep the evil eye away but all evil spirits, and will bring him good luck, good fortune and good health. The writers of these letters tell us that nearly all such good luck charms and strange love potions are made and sold here in America, and that our country, the United States, is the most advanced in the world in the manufacture of really potent charms and talismans.

We had never heard of the manufacture and sale of these things here in America, and thought that the writers of these letters had some erroneous ideas in this regard. But finally these persons who were writing to us from foreign countries told us of the names and locations of firms here in the United States which made a specialty of such things, and we learned that there was one man in Chicago who was selling courses of instruction in black magic, and who claimed in his literature to have in his possession thousands of good luck charms that would do marvelous magical things, and perform miracles of a strange nature, and that these could be purchased for from one dollar to two dollars apiece. We found later that this man circulated most of his literature in India and Africa, and here in the Southern part of the United States. We also have received letters from persons living in India and Africa, who stated that the natives there have never been able to find a manufacturer or seller of these good luck charms in their own countries, and that they have always obtained them from United States, and occasionally from England. Their argument is that since we are looked upon as the most civilized countries in the world, and the most advanced in science and education, if we manufacture and sell such things, there must be something scientific or sound about the use of them. What do you think of that for a reputation for any civilized country to have?

We have always smiled about the Southern Negro, or the Northern Negro for that matter, who wanted to carry a rabbit's foot or some other

good luck emblem around with him. But think of thousands of foreigners believing that our advanced civilization and education here in the United States has reached the grand and noble peak of having discovered and invented the most successful and potent kind of talismans and good luck charms. We send missionaries to these foreign countries to try to educate and christianize and "redeem" these so-called pagans and heathens, but what must they think of a country that sends out its missionaries to teach them one thing, while manufacturers and others back at home in the same country are producing and selling the talismans and charms they have been accustomed to using?

And we have even found that one man in eastern Pennsylvania—who claims to be a great mystic and an educated and cultured man of modern civilization — intimated in some of his pamphlets that he had talismans for sale. If this is not taking money from the ignorant and illiterate and gullible in the most miserable manner, then I am greatly mistaken. Yet police records show that there are in the United States hundreds of so-called clairvoyants and fortune tellers who from time to time sell powders, charms, and things of this kind to some of their customers to affect jealous husbands or wives and to attract desired lovers, or to work other magic spells, including the investment of money with the reader of the stars or palm or crystal. Every now and then one of these persons is arrested because of these practices right here in our own supposedly highly civilized country.

But when it comes to an individual who claims to be a student of the Great White Brotherhood and a leader of mystical thought and philosophy offering talismans as an additional means of earning an income, we think it is the most miserable abuse of the name and repute of mysticism and the Great White Brotherhood to which anyone could resort. Is it any wonder that from time to time we feel it necessary to make these comments and expose these practices and perhaps reach the unwary through our magazines and set them to thinking and thinking properly?

I have right here in my hand a letter from one of our members living in the Gold Coast of Africa, who says that there are so many believers in the use of these talismans and charms in his country that practically everywhere he turns he meets persons who are using them, and who have an absolute belief in the efficacy of them. He asks why it is that we have not said something about these things in our literature, and helped to spread the truth about the use of such things among those who go into the libraries of Africa and read our magazine. He says that very often when he talks to a person who seems to be mys-

tically inclined and shows him some of the Rosicrucian literature, the person frankly states, "Why should I spend time studying and learning how to master the mysteries of life and to improve myself when all I have to do is to buy the right kind of a talisman or charm and carry it with me, and I will then be protected against all harm and illness and attract good luck and fortune hour by hour and day by day?" But we feel it would take more volumes, more books, and more magazines than we are capable of publishing and circulating into these foreign countries to overcome these ancient superstitions.

One thing we should do is to try to discourage the sale and manufacture of those things here in this country, for that certainly tends to give moral support and encouragement to these unfortunate believers in foreign lands. If we here in America who have every scientific advantage, every advantage of hospitals, colleges, universities, physicians and miracle workers in electricity and all the other sciences, still have faith enough in these charms to manufacture and sell them, then certainly they must have some potency and must be worthwhile. Therefore, whenever we think of these foreign countries and think of them as being the lands of darkness into which the light has not yet come, let us be not too sure that there is not a great deal of darkness right here in our own land, and that the light has not penetrated deeply enough into the consciousness of all of its people.

### Our Moving Picture Work

This afternoon I would like to discuss with our Forum members, and with our Forum family that lives at distant points and makes contacts with us through our Forum magazine, the subject of our work in moving pictures and drama. For over twenty years I have been assisting playwrights and writers of scenarios to create and produce mystical pictures. My first work in this line was in connection with a number of mystical dramas that were presented on the New York stage many years ago, and one or two of them later became popular screen productions. In recent years we have assisted in the preparation of scenarios and have assisted moving picture producers in making their pictures more mystical or more correct in a mystical sense, and we have supplied some of them with research data and promoted a number of these, such as *Lost Horizon*.

On the other hand, we have also made in our own moving picture studios here some productions of our own for exclusive use. The other night all of our local members and employees here were invited to a preview of our newest moving picture production called *Along Civilization's Trail*. For over an hour the audience sat spellbound see-

ing the magnificent pictures that were made by our camera staff in Egypt, Jerusalem, Italy, Syria, and as far east as Babylon and Baghdad. The astonishing thing about this new picture is that it contains a great amount of oriental music, oriental chantings, and even the very mystical call *Prayer at Sunset*, and other oriental conversations and subjects seldom heard in the Western World. Another unusual feature was a very interesting close-up picture of the operations of Egypt's famous snake charmer who has operated in Egypt for a number of years, and who discovered the secret of a mystical chant and the use of mystical vowel sounds which call the cobras from their hiding places and make them come out in the open to his very feet and then sit up and obey his commands and even entwine themselves harmlessly around his neck and body. The sound of his voice and the use of the vowel sounds is a very convincing bit of evidence of the mystical understanding of the natives of these foreign lands.

This fine moving picture with its hundreds of interesting scenes and intensely interesting descriptions and mystical music and chants will be exhibited throughout the United States at the semi-public lectures of our Courier Car next year, and then will be released for public showing in various large theaters. Right at the present time our previous production called *The Human Crucible* has been showing to large audiences in the Southern States and has attracted full audiences at some of the large theaters this past month in Fort Worth, Dallas, and other theaters of Texas.

Visitors who come here to Rosicrucian Park are always interested in seeing the studio in which many of the settings for moving picture productions are made, and the sound rooms and other rooms in which the recordings and editing of the films are made. At our last Convention the cameramen, with their professional sound recording camera, made intimate pictures and recordings of the various foreign delegates and their statements regarding the activities of the work in their foreign lands, and their pleasure at being able to attend the 1937 Convention. Some day in the distant future this interesting film will be shown in foreign lands and will become a part of our record of activities here.

But in addition to our own productions, we are constantly helping the big producers of Hollywood in their work and helping playwrights in the preparation of stories and dramas for the stage. Just a few weeks ago the secretary of one of the producers in Hollywood wrote to me and asked me to cooperate with him in the preparation of a real, mystical picture about the life of Benjamin Franklin. He wanted to show that side

of Franklin's life that dealt with his mystical studies and experiments and the invention of the many unusual devices which he created during his lifetime, and about which the public knows little. It is strange to say that the average American or European person thinks that all of Franklin's inventive genius and scientific investigation centered around the discovery of the electricity in the sky, and the invention of the lightning rod. But according to well authenticated records in the archives of Washington, and in our own records, he invented at least several score of scientific devices, household utilities and strange applications of natural law. When this picture of Franklin is finally produced after we have completed all of our contributions to the scenario, we will announce the fact in our magazines.

Another producer is interested in filming a true and correct story on the life of Count Saint Germain, and of course he has said to us that he depends upon us for the facts that he cannot get elsewhere, and knows from experience that we can contribute to the spirit of the picture and in fact to those elements that have made other productions very successful. Of course, we will eliminate from this story of Count Saint Germain all of the ridiculous nonsense that has been attributed to him by certain new and popular movements that make Count Saint Germain a mere tool and fool in their hands. Another professional writer of scenarios in Hollywood is working on a story of the life of the Essenes and the connection of Jesus with them, and has written to us for our cooperation in regard to authentic pictures and authentic historical data. This picture will probably take several years to prepare in written form before the filming is started.

I have here in my hands a letter from a writer of novels and dramas who is one of our members, and this author says that our story recently published in the Forum regarding the discovery of the body of Anton Rubinstein's brother, Nicholas, and the strange condition in which it was found, has already started the plans for a stage drama based upon our story and an eventual moving picture production along the same line, and our cooperation has been asked again. This author who is going to work on this interesting idea has already had five motion pictures produced, and is having a drama produced on the New York stage very soon.

There is no other mystical brotherhood or fraternal organization of a mystical and metaphysical nature in the United States or in any part of Europe that has done so much work through the stage and screen as has AMORC. We have great faith in the possibilities of visual education or instruction as well as entertainment

by means of moving pictures or drama. The Rosicrucians have naturally inherited these ideas from the principles taught by Sir Francis Bacon, who was so closely related with the drama during the creation of the so-called Shakespearean plays, and we must admit that those Shakespearean plays have done more to preserve and present a better understanding of historical events of the past than thousands of volumes of books.

There is hardly a producer of motion pictures in the United States who does not recognize the AMORC research library and archives as the most authentic, dependable, and rational source of information and ideas for good mystical pictures and dramas, and so far every one to which AMORC or its officers has contributed any part, or outlined the general theme and spirit of the picture, or drama, has been a commercial success as well as a pleasing success to the audiences, and this fact encourages producers to continue this type of picture from time to time. The patronage on the part of our members throughout the United States in supporting and recommending *Lost Horizon* was a great encouragement to the producers and has proved to them that pictures of this type, that are both entertaining and instructive, as well as mystical in nature, can be made a business success, and that it is not true that the gangster type of pictures or the sex type of pictures are the only ones that make a strong enough appeal to be commercially profitable to them.

We have in our files and archives now the outlines of at least twenty or thirty mystical scenarios that will probably be produced in the next ten or twelve years. We, too, are watching the tendency of the times and the trend of human thought and consciousness and know that certain pictures of a mystical nature or semi-mystical nature can be released now, while others cannot be released or should not be released until the consciousness of the mass of mankind has been prepared for them.

This will indicate to our members one of the many ramifications in which our organization participates in its educational and cultural activities. Just as the Rosicrucians in ancient times contributed to all literature, all art, all forms of educational matter, all scientific research, so our organization today is perpetuating and demonstrating that ancient practice of the Order. It makes our organization entirely different from a mere publishing house or school that is selling courses of lessons and manuscripts like so many of these new organizations that seem to rise up overnight and have a spontaneously explosive existence for a while, and then retire into silence—but always with a large financial reward to the self-appointed leader and a complete lack of any contribution to the fields of literature, science,

art, drama or any other form of culture. They come into existence solely for the purpose of taking something from the mass of mankind and giving nothing back in return. That is why their existence is so short, and they leave no heritage that they can pass on to future generations. And that explains why, also, so many of our members are proud of their membership in AMORC and proudly state that they know that their parents or grandparents had been members of the Order at one time, and they are happy to have this heritage of the Rosicrucian principles and ideals continue in their families.

### From a Foreign College President

This morning I want to introduce to our Forum members another one of our good members living in a foreign country and whose work and activities should be of interest to us. He is a clergyman, actively engaged in connection with the Methodist Church, but he is at the same time president of one of the largest colleges in a foreign country. This college only recently celebrated its Diamond Jubilee Anniversary, and it is considered to be the highest institution of learning in the country in which it is located.

Our good Frater sent us souvenir programs of the Diamond Jubilee Celebration, and with it a letter in which he states that not only has he been an enthusiastic and successful and happy student of the Rosicrucian work for many years, but that he particularly likes the form and nature of the lectures and monographs issued by AMORC of North America and that he has made a careful analysis of the work being done by our Rose-Croix University here. He says he has been planning for some time to combine much of the Rosicrucian teachings in the work of his college and that he would like to have us assist him in reconstructing the curriculum and courses of study for his college based upon those used by our Rose-Croix University, and covered by us in our various degrees of work. And he also asks that we do all we can to assist him through correspondence and otherwise in increasing the efficiency, integrity, and progressive spirit of this great college. He says he has been active in promoting the Rosicrucian ideas and principles throughout his country by means of his church and his college, and speaking of himself and many of the others whom he has taken into confidence, he says: "We seem to be seated drinking at the fountain of Light, Life and Love."

We notice in the president's address in the souvenir program of the college, this very interesting statement: "We must attempt the education through occupation, yea, vocational education. We must educate for BREADTH; we will

give impetus and inspiration to the use of CREATIVE IMAGINATION, if we expect to achieve and maintain the high standard of this college."

We have sent our congratulations to this good Frater on the successful work of such an eminent institution that is celebrating such a ripe old age of usefulness. We notice that the personnel of the Board of Trustees of the college represents some of the highest types of cultured minds and statesmen in foreign lands, and with a Rosicrucian as President and Dean of the college, and with the spirit which this Frater manifests, there is no doubt about the college becoming a still greater success. The list of past graduates of this college reads like a directory of eminent physicians, scientists, judges and statesmen in all parts of the world. The college is somewhat sectarian and reaches a more or less select class of individuals, but it has great work to do and a great work it can do with these people.

Every few days we learn through correspondence, and through documents and reports, the names and addresses of eminent persons in various parts of the world who are members of the Rosicrucian Order, and who have been for a long time, and it makes us very happy to think that we are all associated in this great work, and that even the greatest among these members does not hesitate to pay tribute to the Order, and to voluntarily put upon record his or her expressions of appreciation and gratitude. We know, of course, that in our own local membership here in North America, we include educators of various universities, colleges and academies as well as eminent statesmen, attorneys, business men and others. But we know that through the medium of school and college, the ideals and principles of Rosicrucianism can be most easily demonstrated and inculcated by precept and explanation, and this is going to help us in the greater work that we hope to accomplish throughout this continent in the coming years.

### Birth Control

I have here a letter this morning that introduces into our discussions a new angle of the matter of birth control. This letter asks whether we think it is proper from a Cosmic point of view, and from an ethical and moral point of view, for parents to determine in advance what year and what month and what time in their lives they want to have children, and what time they do not want to have them. The argument is presented that very often newly married couples, and especially young couples, are not qualified financially, or because of home situations or conditions, to start having children during the first year of their marriage, and that through birth

control or other means of restrictions they should postpone the having of children until one, two, three or more years later.

It seems to me that this matter of birth control is not a matter of violating any Cosmic law. If we are to believe the contention of some parties that the sex relations of man and wife should be exclusively and solely for the purpose of propagation, then we are to ignore some of the fundamental principles of life itself. It does not appear in any scriptural or spiritual records that a man and wife should be isolated or refuse to have any intimate relations except when they knowingly and wilfully decide to have a child. Nature evidently has not made any such provision because it has made it very evident to married people that such indulgence results in other benefits to both man and wife, even when there is no thought of having a child, or even when precautions are taken against having a child. But, there is one other point that we must consider, and that is the fairness to the child itself. Is it fair for a young couple or a newly married couple who have very little money, a poor home, poor social and other conditions and environments, to bring into this world or introduce into this world a little child who cannot be given even the normal and right-ful environment and conditions that it should have? Is it not better for such married persons to wait until the child will not only be very welcome and greatly wanted, but well provided for, or given at least all of the natural, nominal benefits that should be given to a little child? I know of hundreds of cases where a little child is born at a time when both parents need money very badly, and as soon as the child can be put upon artificial feeding the child is put into a home or institution or place of some kind, and the mother returns to her daily employment. In such cases, both the father and mother are away from the child the majority of the hours of the day, and the child is not given the benefit of the proper home life and the proper mother interest and protection. Can we say that this is absolutely fair to the child, just because these parents proceeded to have a child in the first year of their marriage or any other year that was not convenient?

As for determining which month of the year is better to have a child born, that is another point that is purely personal and depends upon local environment and conditions, and the multiplicity of things that cannot possibly be put into a fixed rule. There are many mothers and nurses and physicians who have cared for children who say it is unfortunate for a child to be born at a period of the year when its first teething will occur during the hot summer months in a climate or section of the country that does become very hot during the summer. They say it is always

better if a child is born in such a country during the time when its teething will occur in the cooler months. Is not this a sane and rational thought that is of as much benefit to the child as anyone else? Therefore, can we say it is unethical or immoral or unmoral or contrary to Cosmic laws? And even if it should prove to be that all of the conditions regarding the birth of the child are centered around the utmost of convenience for the mother, with no consideration of the child's own benefits in health and otherwise, can we say that giving to the mother the utmost of convenience and health and proper attention in this regard is wholly selfish and unfair and unnatural? Is it not of real benefit to the child, and the future of its parents and its home life, to have the mother as happy and contented, as healthy, and as free from worries as possible at the time of the birth of the child, and for the first few months thereafter? What would we say regarding parents who knowingly and deliberately permitted themselves to start the process of reproduction at a time which would culminate when they were traveling in Egypt, or across the deserts of Syria, or somewhere else? Would that be giving fair consideration to the child, as well as to the parents and the mother? Would having a child born under such conditions and with such obstacles to overcome be fair to all concerned? And, in the same way, for a mother to have a child born in very humble circumstances, in an unpleasant house or home, during an unpleasant period of the year, is not being fair to either the mother or the child.

The proper Cosmic view to take of these things is that after all, the process of reproduction is like an invitation to the Cosmic to bring into the family a little child which the family promises to care for and raise properly. Is it not, therefore, of the utmost importance that these parents make such a plea to the Cosmic or invite the coming of a child at a time that will be of the utmost convenience, and therefore the utmost goodness and protection to the child as well as to the mother, giving both of them the utmost in opportunities to raise the child properly, healthily, and so forth? I think these are the things to keep in mind, and not the unimportant fact that the parents are attempting to control some natural laws. There are many natural laws which we control daily, or modify in their application to some extent, and we do not consider this a Cosmic violation. We may become very hungry in the middle of the afternoon and realize that nature is calling for food. We may deliberately, and most of us do deliberately, control or ignore that call for food, and wait until there is a convenient and proper time to eat. Nature often calls upon us for certain functions and activities at inconvenient times

and we control these things until it is convenient to allow nature to express herself. This is not a sin and not a Cosmic violation, but something that is the expression of good common sense, and constitutes one of the elements of civilization's culture and refinement.

### Musical Therapeutics

Ever since we made some comments in the Forum sessions that were held on the High Seas last spring in regard to the influence of music, and had demonstrations at those Forum meetings while sailing over the ocean on our Egyptian Tour, I have received many letters from members asking why we do not publish more or say more about musical therapeutics in our lectures and monographs.

This subject is very difficult to deal with as far as our general membership is concerned. In the first place, it is a subject that would be very difficult for anyone who is not somewhat familiar with music and some musical instrument, especially a piano or an organ, to understand or to use in any way. In the second place, music as a means of therapeutics should be used only by a person who is very well learned and practiced in other means of therapeutics, and especially diagnosing, or by a licensed physician, or a physician who is making a profession of therapeutics. I cannot say, truthfully, that I would recommend that the fundamental principles of musical therapeutics should be used, demonstrated and applied by just any one of our members on any occasion. There is a possibility of some nervous conditions being disturbed or accentuated by the wrong application of these musical sounds. Furthermore, I do not want to encourage the average member to devote his time to the healing principles, to the exclusion of the other more vital principles in our work.

In the first place, anyone who seeks to use music as a means of therapeutics for the curing or relieving of pain, suffering and disease, must be thoroughly familiar with the sympathetic nervous system, all of its plexuses, and all of the psychic centers of the body, as well as the various glands. And such a person should be able to make a proper and definite diagnosis before attempting to make any cure or give any relief. In some regards the use of music for the relief of any abnormal condition in the physical body is just as heroic and just as fraught with disappointment or errors as the use of drugs for the same purpose.

When one deals with nerve reactions, and especially the reactions of the sympathetic nervous system with its many sensitive and important plexuses, and when one is doing anything that immediately and strongly affects the psychic centers

and emotional centers, one is dealing with a serious process.

It all sounds very simple when we speak about certain passages of great symphonic compositions or operas or oratorios or chants affecting us emotionally or otherwise. In such cases there is always such a combination of notes that some notes are sure to neutralize or soften and modify the effect of others, so that there is not any direct and positive effect of a strong quality on any one of the centers. A system of musical therapeutics, to be efficient at all, must deal with fundamentals and must deal with the use of single notes or with the combination of two or three that are so related and so definite and positive as well as strong in their effects that there is no delayed action and no minimizing of effects produced. Each important note or combination of notes must be related to some certain plexus or center and must stimulate or arouse and excite that center, or else have the opposite effect by inhibiting its action, or let us say paralyzing its action, for the time being. Playing with such musical notes, then, would be like playing with a lot of electrical switches, each one of which would send a powerful electrical current to some part of the body. If the wrong switch is turned, or the current is applied for too long a time in any one place, there could be destructive effects as well as constructive ones.

Every eminent musician who has studied the psychology of music, as the old masters did, has gradually become aware of the potency of the sounds he produces to affect certain nerve centers or emotional centers of the human body and of the human brain. But musicians have very seldom specialized in this subject, because it was so far outside of their domain, and because they did not want to establish themselves as physicians or healers, and because they did not want to take up the additional time for studying how to make a proper diagnosis before applying the musical notes. In the laboratories of eminent scientists, however, and especially in the laboratories of the mystics of old, and in the clinical studies of such groups of men as those who worked under Sir Francis Bacon for a time, all of these effects and conditions were minutely studied and tabulated, and we have a very definite mass of information today in regard to the effects of music. To pass on this information in its tabulated form, and without the proper preliminary studies and careful guidance, would be a serious mistake, and that is why we have not dealt with the matter in any detail in our monographs. Both sound and color have their effects upon the psychic centers, and the sympathetic nervous system, and emotional centers of the human body. The effects of colors, however, are not so quick and direct as

those of sound, and for that reason they are not so dangerous in the hands of the neophyte.

Here at our Rose-Croix University, and at various other places throughout the country, I have given demonstrations of what can be done with music in producing very definite effects upon the human consciousness. I have also shown to large audiences that many of the present day theories regarding music and musical composition are in error, simply because they do not take into consideration the psychology of musical sounds. But I have not attempted to do this without having had a number of years' experience in the study of the sympathetic nervous system and the psychic centers of the human body, in the psychological diagnosis of disease, and also in the study of music.

Fundamentally, I can say that we are affected inwardly—psychically, emotionally and otherwise—not only by what we see but by what we hear. Seeing includes the effects of colors as well as the effects of form and action. Sound includes not only what we hear with our physical objective ears, but what we hear psychically but often do not realize. Persons who are blind and live in a world of what we call total darkness are less affected by many things of the material world than they suspect, and while there is a great loss to them of benefits gained through seeing, there is also a loss to them of many unfortunate effects through not being able to see. People who do not hear well, or who cannot hear anything but very loud sounds, are also fortunate in some ways, while being unfortunate in other ways. Our outer objective consciousness is kept constantly in an analytical, thinking, sensitive state by the five objective senses—seeing, hearing, feeling, tasting and smelling. With each one of us, some two or three of these senses predominate and affect us more than others. An artist who is trained to watch out for straight lines and curved lines, and the principles of proportion and harmony, is deeply affected constantly by things he sees which are inharmonious in shape, form or color. On the other hand, his friend or neighbor who is an expert in music may be greatly affected by inharmonious sounds which the artist does not notice, and this musician may not notice the inharmonies in color and form.

I have noticed, for instance, that my little dog, who is my constant companion day and night, is affected objectively and his objective consciousness is kept alive and constantly alert, more by his sense of smell than by his sense of sight, and that his sense of hearing is also an important factor in his life, while feeling and tasting are not so important with him. Hour by hour in the evenings as he is lying on his rug in my studio, I notice that he is not sleeping but keeping his eyes cen-

tered in my direction to watch every move I make, and if I attempt to leave the room for a moment he is quickly on his feet to follow me. If I drop a pencil or paint brush he instantly goes and picks it up and brings it to me. But all the while that he is seemingly relaxed and at rest, his ears are alert to hear any little sound that I could not possibly notice, and his sense of smell is so superactive that he can detect the presence of another animal or a human being at least two hundred feet away when there is apparently no sound. When he goes automobiling with me he loves to stick his head out of the partly open window, and is constantly sniffing the air. Long before I can see or otherwise sense the presence of another dog or cat, he is aware of it. Cats, on the other hand, use their eyesight to keep their consciousness keenly alert, and their sense of smell is secondary.

I knew one young lady who had a very keen sense of tone pitch. She was constantly annoyed and nervously upset in either theaters, homes, or anywhere else where any musical instrument was played, because some string or some note was not giving forth a pure tone or the right pitch. Any note that was slightly wrong produced an agonizing effect upon her consciousness.

Mystics and students of mysticism develop another sense which we might call the sixth sense. It is an awareness or sensitivity to vibrations, whether psychic or otherwise. When they enter a room or a hall or a building where something unpleasant has recently occurred, or where people lived an inharmonious life, or where some disaster occurred, or even where some evil thinking had been taking place for some little time, they sense a depression and a depressive condition that greatly disturbs their equilibrium and their inner peace and happiness. We all know that a cloudy or cold and foggy day will make us feel more depressed than a bright sunshiny day, even when we are indoors, and, in the same way, we enjoy the company of persons because the vibrations of their auras agree with us. And the more sensitive we are to the seemingly invisible and intangible vibrations, the more we are affected by them.

Sounds, whether produced by a musical instrument or by the voice, arouse and stimulate vibrations in the ear that are carried through our brain to our consciousness and so the effect again is the effect of vibrations. Each sound or each note of the musical scale has a definite aura of vibrations, and therefore affects a definite center and produces a definite effect. These sound vibrations can be stimulating or depressing. They can lower or raise temperatures. They can excite an organ or a center to action, or can slow down the action of a center or part of an organ. They can be soothing or exhilarating. They can produce an



effect like an opiate or a sedative. There are some musical notes that produce an effect like a strong dose of aspirin, as far as stopping pain is concerned. But, as in the use of aspirin, if indulged in too often, the effect can be serious. There are other sounds that can cause the eyesight to be brighter and clearer for a few minutes while others will produce a haziness in vision.

Some of the great enjoyment and benefit that is derived by persons who love to go to operas throughout the entire opera season, or to the great symphonic concerts, come from the vibratory effects of the music moving through the consciousness of the individual and causing various changes of emotion, various stimulating and soothing conditions from minute to minute and period to period, until the person feels later as though he had had an inner massage of his consciousness, with every part of his body now tingling with a new sense of the fullness of life.

For all of these reasons we have thought it best to keep the subject of musical therapeutics as a separate study and give it only to those who are well qualified to use it. Some day we may issue a booklet or pamphlet dealing with the subject so that all may understand some of the more simple principles and use them and guard against the more serious effects of musical sounds.

### What is Meditation?

One of the questions often asked by our members in recent months is this: "What do you mean by sitting in meditation, and what is the difference between meditation and concentration?"

In the first place, I would make the very strong and definite distinction between meditation and concentration by saying that concentration is an active, positive, creative process, while meditation is a somewhat negative, relaxed, uncreative and receptive process. On the other hand, both of those processes are helpful and are beneficial to the soul and the psychic consciousness and to the mind and nervous system. Just as a good brisk walk in the morning or some other form of exercise for ten or fifteen minutes, in which there is a lot of action, movement and exercise, can be beneficial to the nervous system, and the whole human body, so can a period of ten or fifteen minutes of complete rest and relaxation, which is of the very opposite nature from exercise.

Nature has already indicated in a very definite way that we need a certain number of hours of rest and recuperation and relaxation, and therefore she has created in us the necessity for sleep at night, or sleep at the end of any period of continuous activity. But as beneficial as sleep can be, a person who sleeps continuously is not well and will not become well, any more than will a

person remain well who keeps active all the time and does not indulge in any sleep. There must be the negative and positive phases of all of these things in life to make for balanced and harmonious living, and to give strength and tonic to the body.

When we recommend meditation and speak of meditation in our Rosicrucian monographs we mean, first of all, a period wherein the individual is seated very comfortably and in perfect relaxation, and with no objects or lights or moving things before him to distract his attention or hold his attention. The moment our attention or eyesight or hearing, or any other objective sense of our bodies or brains, is inhibited and held by something that is going on externally to ourselves or internally, we are in concentration and not meditation. If at the very beginning of a period of meditation some radio music should begin playing softly and should consist of a very pleasant theme with which we are familiar, and it should attract our attention, and we should listen to it and enjoy it, we have changed our attitude from one of meditation to one of concentration. If our eyesight is held in focus upon some one object or our thoughts are held along one definite line of thinking, we are in the throes of concentration and not meditation.

On the other hand, sitting in meditation does not mean sitting down and relaxing and allowing the mind to wander from one subject, one thought, one theme, to another, aimlessly and without control and without any thinking. That is neither concentration nor meditation. It might be called daydreaming but it has nothing to do with what we are talking about.

In real meditation, the individual sits down and is thoroughly relaxed and leaves his mind and consciousness open for any incoming thought that may arise inwardly or outwardly, and generally of a sublime or uplifting or divine nature. We could hardly consider a person as being in deep meditation who is thinking about the monthly bills he has to pay, and the fact that there is insufficient money to pay them. Nor would we say that a mother was in meditation if she sat down in a relaxed condition and thought about her little child's illness and was trying to receive some impression or inspiration as to what she could do about it.

In real meditation the individual either deliberately selects or unconsciously submits to some beautiful thought that is not of an exactly practical nature or an important nature or a creative nature but more or less abstract, and then analyzes it, views it from every angle and tries to discover the deeper thoughts that may be back of it. For instance, an individual might sit down on a hillside under a tree in perfect relaxation, and filled

with the emotion of all of nature's beautiful expressions around him, he might begin to think of that wonderful meditative thought that "God is love!" Meditating upon this sublime thought, the mind would first analyze what is meant by the word "God" or the idea of God; where is God, how does God function, why do men of different races and creeds have different ideas of God? Is it possible for man mentally to picture God as a personalized being? Is God just a mind, an intelligence? Is God a super-intellect that has no body, no physical being, no form, no limitation?

Then the next question might be: What is love? What difference is there between human love and divine love? What difference is there between personal love and impersonal love? What really is the difference between the love of a parent for a child, and the love of a child for a parent, and the love that exists between a woman and a man who are attracted to each other, and who are affectionately disposed toward each other, and are planning to marry or are married? Is love forgiving, merciful, kind and just? Or is love so definite, so formal, so mathematically and systematically confined that it will include certain things and exclude other things, that it demands a cultured interpretation or an uncultured interpretation, refinement of expression, or unrestrained expression? If God is love, what kind of love must it be that God would have, to be different from any love man expresses? If the statement is true, is it true in its reverse form by saying that Love is God? In that case, would all love be representative of the consciousness of God or only certain kinds of love? And what of hate? Is that the opposite of love, and therefore the opposite of God? If God created everything, did he also create hate and all of its accompanying attributes and results, or did some other majestic power create all the negative and evil qualities and forces, including hate?

It is by taking such a principle and analyzing it abstractly, impersonally, that we meditate. We are not attempting to create anything, to construct anything, to change anything, but merely to discover the real meaning of some great truth or the real meaning of something that has been expounded as a truth. Another great thought upon which man could meditate for hours is the simple expression, "I am!" What is meant by the "I" and what is meant by "am"? Does the "I" refer to the outer self or the inner self or merely to the consciousness that is thinking? Does the "am" refer to the physical existence at the present moment, to the self-consciousness of existence, or to the consciousness that other things than himself are in existence? Does it include immortality, and future life, as well as the idea that if life is continuous, then it must have always

existed, and there was no beginning to the self or no ending to the self?

Many of our lectures and monographs suggest things for meditation, but in every case the period of meditation is for abstract, relaxed thought of an impersonal, uncreative nature. It may prove to be food for the intellect and it generally proves to be tonic and strength for the soul and consciousness. But real meditation is always distinctly apart from any of the practical, worldly problems, from any selfish gain, from any material form of benefit, and also free of sectarian or creedal limitations. Naturally a period of such meditation is very soothing to the nervous system, very restful to the mind and body, and inspiring. And it is distinctly different from the periods of concentration which we use for specific purposes.

### The Council of Solace

So many of our members write to me and to other departments every week of the month, thanking us for treatments that have been given by the organization and special help given to them or members of their families, and asking just how the Council of Solace functions, that I think I will say something on this subject this morning and perhaps it will reach a majority of our members and give them a better understanding.

The Council of Solace for the last few years has functioned in the same manner that our Welfare Department used to function, only that during the last eight or ten years it has very definitely organized and functions systematically under the leadership of the Emperor and the Sovereign Grand Master. In fact, the official body of the Council of Solace consists of the Emperor, the Sovereign Grand Master, the Supreme Secretary, the Grand Treasurer, the Comptroller, all of the various department heads here at Headquarters, all of the Class Masters, and the Editor of *The Rosicrucian Digest* and *The Rosicrucian Forum*. In addition to these, the Council has associate workers who live in various parts of the city and state here, and special representatives living in various parts of the country.

Colombe Thelma, who is the chief Colombe—Colombe Emerita—is the secretary of this Council of Solace, and has been for a number of years. Every special request by telegram, telephone or letter, that comes to any of our officers or any department asking for metaphysical or Cosmic help in connection with any physical disorder, any material problem or difficulty, is finally directed to Thelma, who tabulates the name, address and membership number of the person making the request, the nature of the request, the date, and so forth, and all of this information is put on a

special Council of Solace index card. This index is kept by her in the vault in her department.

Every day a special bulletin in the form of a four to eight-page pamphlet is issued by her, with copies sent to every member of the Council of Solace. In this pamphlet is listed the name of everyone who has requested help, and these are classified according to the nature of the problem or the kind of help requested. These pamphlets are placed on the desks of the Emperor, the Sovereign Grand Master and other members of the Council each morning. This has been going on for years, and we are quite accustomed to starting our work of the day by consulting this pamphlet and noticing just who is in need of immediate help and what kind of help is required.

Thelma sends some form of acknowledgment and some literature and instruction to every new member who has asked help of the Council of Solace, and from time to time writes to them for reports, or checks up on what reports she receives. As soon as a problem is solved, or a person is sufficiently helped, his card is taken out of the active file and put into the inactive file of the Council of Solace. Other members of the Order and regular employees and clerks here at Headquarters are not made acquainted with any of the facts and any matters of a strictly confidential nature remain so.

Every day at 1:00 P. M. the principal members of the Council of Solace, including the department heads and most advanced members and officers meet in the Supreme Temple for a ten-minute concentration period for the purpose of sending help to those whose names appeared on the daily list. Each member of the Council of Solace selects those whom he has learned he can help the most, and this help is directed toward them through the Cosmic. Again at 10:00 P. M. these members of the Council of Solace proceed to send help, and between 10:00 P. M. and 2:00 A. M. further Cosmic help is sent, on the presumption that the average person who is seeking help will be asleep or relaxed and therefore very receptive. The vibrations are very intense in the Temple at noontime when the Council of Solace is meeting and the work is conducted not only with the utmost sincerity, of course, but with the greatest intensity of Cosmic and Rosicrucian knowledge.

When telegrams are received over our special telegraph wire to our telegraphic department here, asking for immediate help in emergencies, operations, accidents, childbirth or other things, the case is assigned to some member of the Council of Solace who specializes in the matter and immediate help is sent, without waiting for the one o'clock or nighttime periods. But the case is again taken up at these other regular daily periods

The reports we have received of the astonishing results members have had, and the astonishing benefits derived through the treatments that the Council of Solace has sent, give ample evidence of the efficiency of the methods we employ, and which, of course, are the same methods described in our monographs and literature. When it is necessary for the Council of Solace to have someone get in personal touch with persons requiring help, the Council of Solace either has one of its own special representatives in some district get in touch with the person, or a telegraphic communication is sent to the nearest Sunshine Circle, where a physician, nurse, or other trained worker assists in meeting the problem.

There are only two points that confuse us a little at times in connection with this fine work. They are as follows: First, some new members seem to think that the Council of Solace is ready at any time and all times to send money by letter or telegraph to a person who is in financial difficulties; secondly, some of the most interesting cases in which very intensified help has been sent, fail to make prompt reports to the Council of Solace. Sometimes we learn a month or two afterwards in one of the reports of such a member that the problem was instantly solved, or the condition quickly changed, and they are thankful about it, but they mention it casually as though it had not been necessary to make any definite report.

It still puzzles us to think that any individual will go to the trouble of leaving his home and going to a telegraph office and sending us a telegram asking for some immediate help in an emergency, and then later think it unnecessary even to write a letter, let alone send another telegram telling us that everything has been taken care of to a satisfactory degree. In such cases the applicant's request for help is retained in the bulletin and treatments are sent for a number of days when perhaps it would not have been necessary. Since there are no fees connected with this service that is rendered to the members, we naturally feel that the least a member can do is to make a prompt report to us regarding the outcome of any special condition, and to tell us to discontinue rendering any further help. Colombe Thelma is anxious to make these notations on her index cards, and close the case, and we are all anxious to hear the results of the efforts we are making in every particular case.

Of course, the Council of Solace does not send money to persons who are in need of immediate cash. That is not the purpose of the Council of Solace or of the organization. We could soon increase our membership to millions of members and multiply the requests coming to the Council of Solace by a thousandfold, if it were once established that every request for money or

financial help, or every problem involving the seeming need for money, would be met by us by the sending of cash by letter or telegram. The AMORC organization is not a mutual benefit or an insurance association, and in order to function as an association that would loan money or give money or pay pensions or sick benefits, we would have to have our whole organization reorganized and reincorporated under the insurance and mutual benefit laws of the state and this would involve us in more technicalities, more restrictions, and more limitations than would be satisfactory for the kind of work we are trying to do.

And we have found in a vast majority of the cases that even if some money were paid or given to an individual, it would only temporarily solve the problem, or half solve the problem that confronts him. To help a person to be restored to good health, to help save a life, to help correct a long standing physical condition, to use Cosmic principles to aid a person to secure employment or better his standing in the community, or to avoid certain problems that would be costly, and which he or she is unable to meet, is the very best kind of service that can be rendered, and is far superior to the temporary relief given by the use of some money. For this reason all requests for donations, gifts, or loans sent to the department of Solace or any of the other departments of the organization are politely answered, but the request is refused.

AMORC does not advertise itself as being a purely humanitarian movement for rendering aid to the needy. Its principal objective, which it emphasizes in all of its literature, is to teach individuals how to help themselves and how to bring changes into their lives that will make for permanent improvement. The organization is a school and not a clinic or a healing society or a mutual benefit organization. But we realize that in many emergencies and in many forms of problems we can quickly and easily apply some of the Cosmic laws in behalf of our members, and thus help them to help themselves. That is the sole purpose of the activities of the Council of Solace. This Council — which involves correspondence and other incidental expenses — and its workers represent a very large branch of our activities, and visitors who come here to Headquarters are always impressed with the systematic manner and the prompt and kindly manner in which such requests are treated.

Members do make a mistake, however, in directing their letters for help or treatment or aid of any kind to the individual officers personally. Sending such requests direct to the Emperor or to the Sovereign Grand Master or the Secretary-General or Supreme Secretary simply delays such letters in being promptly attended to, because

every one of the principal officers of the organization receives a very large mail daily, and often it takes many hours before the daily pile of mail is sorted and carefully read. In the meantime, requests for immediate help are lying in the pile of mail unattended to. Such requests should be sent directly to the Council of Solace, care of AMORC, Rosicrucian Park, San Jose, California, whether by telegram or letter. Such communications go immediately to Thelma, as secretary of the Council of Solace, and to her several assistants, and are immediately opened, read and classified, and the help that is required is started underway within a few minutes in emergencies, and within a few hours in every case.

We are prepared and perfectly willing to enlarge the activities of the Council of Solace to any extent found necessary. It is one of the joyous, happy services we render, and one which we know is productive of a tremendous amount of work. Regardless of the expense involved, or the labor involved, we are just as anxious to make this Council of Solace a large and increasingly active and popular part of our work as we are to improve and enlarge our activities in connection with the instruction and preparation of lessons and other features of our work. And we want our members to feel that the help of this department is not a side matter or a special privilege, but one that is assured them, guaranteed to them under the terms of their membership, for the organization has always functioned in this manner, and since we are living and trying to demonstrate the true spirit of brotherhood and cooperation, we want every member to feel that it is his right and our obligation to make the Council of Solace increasingly beneficial to every member, just as the Sunshine Circles throughout the country are increasingly benefiting members and non-members through whatever humanitarian activities we can do, consistent with our rules and regulations.

### The Training of Children

Questions constantly come to us from parents who are members of the Order in regard to the training and educating of their children. When they are old enough, we recommend that these children be given some of the instruction that is supported by the Junior Order of our organization known as the Torch Bearers. Children between the ages of ten and sixteen can be greatly helped by the junior organization, and those who are interested in that subject should write their letters of inquiry to the Secretary-General of the Junior Order of Torch Bearers at AMORC Temple, Rosicrucian Park, San Jose, California. When the children are between the ages of four and eight, however, we very often recommend

the lessons and lectures of the Child Culture Institute which gives such wonderful help to prospective mothers in prenatal training and help to mothers with their very young children. The secretary of the Child Culture Institute is located here at Rosicrucian Park also. But many of the questions that come to me are typical of this: "What few outstanding principles would you recommend for being inculcated or established in the minds and hearts of children between their fourth and eighth year?"

Children of the age just mentioned are very susceptible to subtle influences and suggestions that are not direct and are not commanded or not impelling. Children are much like adults in that regard, for they resent being told that they must do certain things and must not do other things, and do not imitate or copy and follow suggestions, rules and regulations that are laid down imperialistically and autocratically. They are more quickly and definitely and permanently influenced by something that they notice casually and admire because of its fitness and sincerity, and which is not forced upon them at the end of a whip or with a severe lecture or scolding.

It must be borne in mind that the average little child is naturally inclined to make heroes out of his parents. The little boy will admire and imitate his father in many ways if he notices things about his father's thinking and acting that inspire him. He is inclined to believe that his father is the strongest man, the best man, the man most capable and able to do most anything, even miracles, and the one who can afford the greatest protection and give the greatest benefits to his children and to his family. A little girl, on the other hand, is inclined to make a heroine out of her mother, and to admire nice and pleasant things that she does, and try to imitate and emulate her. A child's heart is greatly discouraged, and disappointment is bitter, when it discovers that either one or both of its parents are idols that every now and then fall down from their pedestals. They are greatly shocked to find their parents unkind to each other and unkind to others. They are sincerely and deeply shocked to find them practicing deceit and untruthfulness, and they are disappointed when they find them exhibiting weaknesses of character or physical strength or mentality. For this reason, parents must be constantly on their guard in regard to what they say and what they do in the presence of their children, or pertaining to things which will come to the notice of their children. This is particularly true between the fourth and eighth year.

But in answer to the question as to what are the outstanding things that should be taught to little children, I would say that first of all, every

little boy and every little girl should be taught by example and by demonstration and by kindly suggestions, and very carefully planned manifestations, that toleration for one another's viewpoint, for one another's station in life, and for one another's weaknesses and habits, is very essential; and secondly, that the children be taught in every direct and suggestive manner, by demonstration and by manifestation, that the willingness to give and the willingness to share what one possesses, and the willingness to help another who is unfortunate or in need, is a very important principle in life. I do not believe in the idea of teaching children to be charitable by calling all of the kind acts and deeds one does a form of "charity."

Too many persons in the world today give to the unfortunate, or give to church or institution, and call it a form of charity. This form of helpfulness is gradually looked upon as a sort of duty or human obligation that one branch of society owes toward another. It often becomes systematic, automatic, aristocratic, and entirely devoid of kindness, sweetness, cheerfulness and personal consideration. It can become so cold and so mechanical that it embarrasses those who receive such charity, although it may materially assist them for the time being. Little children should, therefore, be taught nothing about charity. They should be taught that it gives personal happiness to the giver as well as to the receiver, to share with those who are in need, that it is a spiritual principle, and that it is one which is part of the human nature, and something that distinguishes nobility of character or kindness of character, from ugliness and miserliness.

We cannot even say that it is something that distinguishes the human being from other members of the animal kingdom, for this would be very unfair indeed to many animals. I read in the paper just the other day about a little dog that had become enmeshed in some wire fencing and had been imprisoned there for two weeks while its owner looked everywhere for it. When he finally discovered where the animal was and released it, it was very happy. But he also learned that during its two weeks of confinement, another dog had been bringing food to it every day, because it realized the little dog was in an unfortunate position and could not get food, so the other little dog was willing to share what it had.

And this reminds me of an incident that occurred right here at Headquarters. One of the cats that was a playmate of our dog around our grounds was confined to a section of the basement in a large packing case, where it had given birth to little kittens. For a number of days it did not leave the young once and go out in search of food, although some food was taken to it regular-

ly. But one of our pet dogs who is fond of the cat discovered its predicament, and every time he was given some soft meat or liver for his own meal, he would run off with a piece of the meat and take it to the cat that was confined in the box, and graciously and of his own free will share his food with that cat. There are many instances known to lovers of animals where they have sacrificed their positions or shared their positions with other animals, and even human beings, and where they have risked their lives to save the lives of other animals or of a human being. The instinct to give is just as great with animals as it is with humans, but I am sorry to say that the instinct to be selfish and miserly also dwells in both animals and humans.

While it may be true, as some commercial mottoes and proverbs remind us at times, that great success never comes to a spendthrift, it certainly is true that no great success or happiness or enjoyment of life ever comes to a miser. If being consistently stingy and miserly did result in producing more abundance and greater happiness and more contentment and a greater enjoyment of the blessings of life, there would be many outstanding examples of such a principle. But history is replete with very definite and concrete cases of where individuals who have been miserly and selfish have lived lives of loneliness, missing the greatest joys of life, and have closed their lives in suffering and want, even though they had wealth accumulated in some hiding place. They are generally noted for their lack of friends and friendship, for their lack of participation in the abundantly free things of life, and for their lack of interest in civilization and humanity at large. The spendthrift may be an extremist in the opposite direction from the miser, but while he may end his life in want and poverty and in need of many things, he does enjoy his life while he is living, he does have friends and friendships, and he does enjoy an abundance of things that the miser never enjoys. But there is a happy medium between these two extremes, and it is far better for an individual to lean toward freely giving, than toward careful saving. It may be true that friendships that come as a result of freely giving and of being a spendthrift are selfish friendships, and not worthwhile, but on the other hand, we have to admit that it is logical and reasonable for individuals to like and enjoy the companionship and friendship of someone who shares what he has, and that such a friendship may not be wholly of a selfish nature at all.

Certain it is that when a child grows old enough to go to school he begins to see the manifestations of kindness and lovingness, meanness and selfishness, of freedom and generous friendship. The child is constantly torn between the

conflicts of mean and selfish natures and the generous ones. If such a child has been taught properly to realize that nothing he enjoys or possesses is his own in a selfish, individual sense, but is a gift from God and a blessing that he has the privilege to enjoy, but also has the obligation to share, if possible, he will grow up into life better prepared to meet the shocks and surprises of our social system than one who is taught otherwise and believes otherwise. I have seen a little boy—or girl—walking along the street to school or after school, having a package of candy and deliberately eating it and smilingly enjoying it, with other children standing and walking along with him, and he never offering a piece of candy to others, but seeming to enjoy their discomfort at watching him eat and enjoy something which they do not have. Such a child is sure to grow up with wrong instincts and wrong understandings, and to suffer many terrible shocks throughout life and often to be in want of friendships or in want of things which others could share with him, but which never seem to come his way. Such a child will tell you later in life that he had found that no one wanted to give him anything, so why should he offer to give anything to anyone else? Such persons overlook the fact that they themselves have never offered first to share anything with anyone, and therefore they have never attracted anything to themselves.

Accompanying this attitude is often the attitude of intolerance, when little boys and little girls will refuse to walk with or play with other children of their age who are more poorly dressed or of more humble circumstances. Little children should not be allowed to make remarks to their parents or in the home, or to their friends, regarding the poor clothing or the poor social position of other children. It not only develops an attitude of snobbishness, but an attitude of intolerance that becomes a serious handicap to any young man or young woman or to any adult. Children should be taught that it is not the outer appearance or the social position of the child that counts, but it is his nature, his character, his deeds, that are of the greatest importance. A child can be taught the necessity for a neat personal appearance, and for hygienic cleanliness without being given the impression that those who lack these things are unworthy of consideration or friendship or companionship.

If once a child learns to share his toys, his candies, his little pleasures, his little gifts, and to do it discriminately and with kindness, and not as a duty, but because of an inner joy and pleasure that it gives to both the giver and receiver, such a child is bound to attract many friends and a great amount of friendship throughout childhood and into adulthood, and we know from the

operation of Cosmic laws that such a child attracts to himself or herself not only gifts from others, but bounties and blessings from the Cosmic. There is a vast difference between selfishly spending everything on one's self and being a selfish spendthrift, and being extremely liberal with one's possessions by sharing them with others. The Cosmic makes no distinction between a person who spends every penny he possesses in personal, selfish pleasure, and the miser who hides every penny in an earthen crock and is saving it for some selfish, mysterious reason in the future. But the one who spends or gives freely, impersonally, and to help make others happy, as well as to make himself happy, may grow into adulthood with a possession of less material wealth, but such a person will never actually want for necessities, because both friends and the Cosmic will remember the liberal spirit and the kindly spirit of the giver and will reward and repay accordingly.

Just as we must avoid allowing little children to learn their first lessons of deceit and hypocrisy and falsehood from us, by guarding our own actions and not letting them decide that such things are commonplace, and worthy of imitation, so we must guard our children against a wrong conception of the personal use and ownership of the blessings of life. We must teach them that just as God gives the sunshine and fresh air, the green grass, flowers, and trees for everyone to enjoy, so God gives life to all of us to enjoy equally, and gives to some persons such things as others do not possess in order that those who do have them or receive them may act as agents of God and help to distribute those things. If a child is praised and thanked in the right spirit for each kindly and charitable or unselfish act he does, and if the parents casually reveal and demonstrate to the child that they like to help others and like to share things with others, the child will establish in his own mind this law and rule of sharing with others, and it will become a fixed principle that nothing in youth or adulthood can change.

But this law must not consist of mere preachments or moral stories told from textbooks. It must be sincerely practiced and demonstrated in the family, not as a preachment but as a casual and regular thing, like sitting down at the table and eating, and like going to bed at night and sleeping. And here again the children should be taught to be thankful to God and their parents for the blessings they are privileged to enjoy. They should be taught not to go to sleep at night without thanking God for the pleasure and happiness of the day, for the opportunities of learning or doing things, and with a plea that there may be another day of such joyous living. But the child should see that the parents are also

thankful in the same sense and in the same manner.

These are the outstanding things that should be taught to children in their early years. We who have to deal with a cross-section of human nature by correspondence and personal contact and through the daily contact with members and employees, can easily notice which persons have had such a kind of training and such ideas implanted in their minds in their early youth, and which have not had this, and invariably the unfortunate, unhappy, unsuccessful individual is one who has never learned a lesson of toleration, of freely sharing and giving, and of expressing thankfulness for what he enjoys.

### The Problems of a Christian Parson

I want to bring before our Forum this morning one letter which I have received within the last few days from one of our members who is a clergyman and parson of a Protestant Christian church of one of the universal and recognized denominations. You will see by the letter that he is an intelligent, highly educated, cultured gentleman, that he has a very active church of a strictly orthodox nature, and yet he is intensely interested in Rosicrucianism and has benefited by its teachings. But his progress and development as a Rosicrucian has brought very close to his mind and consciousness one of the problems that we have noticed confronts clergymen of many churches and denominations throughout the country today. I want to read the following sections from his letter:

"My work in my church here has convinced me that the greatest hurdle in the path of real achievement in the Christian churches is the exceedingly great number of limitations imposed upon ministers. Reincarnation, Karma, true Cosmic Illumination, Spiritual Guidance, the eternal verities of the Akashic Records, and so forth, all are closed in the preparation of sermons, and one is compelled to operate definitely between the beginnings and endings of certain denominational ideas and ideals—certainly within the bounds of Christian beginnings and endings. The great Cosmic field of understanding, where all is eternal, and the various creeds become but little circles within the great circle of truth, is closed entirely. Instead a thousand straight lines leading all in different directions and pointing only in a very limited way to truth, are necessarily the background from which sermons must be drawn."

We have heard this same comment and expression of regret made by scores of clergymen, pastors, priests and rabbis in past years. It is becoming more and more of a serious problem to truly intelligent and spiritually minded clergymen every

day. These men would like to sit in meditation and, through the proper processes, receive Cosmic illumination and reveal to their congregations the esoteric truths that come to them as divine inspiration and revelation direct from the Consciousness and Mind of God, and through Cosmic channels. They would like to use these great truths in the preparation of their sermons and in their expressions made from the pulpit as instruction. But there are two great obstacles that confront these men.

First, is the limitation of time, because of the routine duties they have to perform and which prevent them from going into long, or many, periods of meditation and study; and, secondly, the limitations of the creeds and doctrines of their churches and denominations which force them to go around and around in a circle in the preparation of their sermons and in their expressions of thought. The moment they go off on a tangent from the old circle of ideas, they are either criticized as radicals or accused of being heretical. These men know that the consciousness and understanding of many of their devout members have evolved, and that the multitude of church devotees are seeking for the deeper truths and the deeper revelations of truth. Yet the clergyman must shun the proscribed texts and abide by prescribed texts from which he is to preach, and by the very letter of the creeds and doctrines that are given to him by his superior officers.

Many of these clergymen are far more advanced in the understanding of truths and the esoteric principles than their congregations suspect; and it is only in their private lives, or when they have an opportunity to render some truly mystical esoteric service to someone, that it is discovered that these men are far more evolved spiritually and mystically than they permit themselves to reveal in their pulpits. Some day this condition will change. Gradually the church creeds and doctrines will change and broaden, and the privileges of the clergymen will be less hampered and less restricted than they are today. In the meantime, all of us should give our support to the churches and the clergymen, for they are accomplishing a great good work despite their handicaps and limitations. But it is only by supporting the church and giving encouragement to the clergyman—through our private conversations and our intimate contacts with him whereby we let him know that we admire the development that is taking place within him and the broadening of his viewpoint—that we may help to bring about the necessary evolution and improvement of the church formalities and limitations.

### Burning the Candle at Both Ends

Almost regularly and consistently we receive letters from many of our Frates, especially, and those who are actively engaged in business, social and other activities regarding the one big problem of health and life. The question usually asked is this: "How can I preserve my health and my strength as a protection against sudden transition or a sudden breakdown, while I am doing so much work and working hard so many hours and overstraining every part of my body and mind? I cannot believe or see how the possession of the wonderful knowledge given in the Rosicrucian teachings can be any guarantee of a longer life if I do not have the proper opportunity to put all of the teachings into practice and do not conserve my time and energy."

This is a problem that worries and concerns many of us. We are happy, extremely happy, in the fact that we are Rosicrucian students, and that we are part of such a glorious organization, and are accomplishing so much good. We are happy in the knowledge we have gained, and happy in the power or ability we can exert in so many directions and to accomplish so many wonderful things. But as we progress through the weeks, months and years, two outstanding principles are impressed upon us: First, that the more we learn and the more we are capable of doing, the more we find we do not know and have still to learn, and the more we want to do; secondly, that despite the knowledge which we have, and despite the advice we are giving to others in regard to living normally, carefully, rationally, and temperately, most of us are burning the candle at both ends and violating nearly all of the advice we give to others.

As far as the executives here at Headquarters are concerned, we are so enthusiastic about the work we are doing, and there is so much to accomplish and so much to be done, and the hours of the day and night are so limited, that we just work along until our eyes begin to close and we feel so sleepy and groggy that we stop from mere exhaustion. Some of our friendly enemies have tried to intimate at times that the Supreme officers and department executives here at Headquarters come to the offices here about eleven o'clock every morning and look at a few letters and sign a few checks, and then go away for the afternoon and do not appear here again until the following day. They have tried to insinuate or intimate that the officers here at Headquarters had shorter hours than bankers or brokers or any other form of executive in the country. The truth of the matter is, as every employee here knows, and as all the members living here in San Jose know, that the executives are generally here



bright and early in the morning when the offices open at 8:30 and sometimes do not even stop for lunchtime, and seldom pay any attention to the bells at five o'clock when the average employee starts for home; and that the offices are lighted and the laboratories and research rooms and executive departments are functioning here until nine, ten or eleven o'clock at night; and that some of the principal officers are easily accessible in their homes and their private sanctums up until midnight or one o'clock in the morning.

It is a very frequent occurrence for the various officers and department heads to visit the homes of the various officers and workers in the evening, and to go from one home to another for problems and for consultation, and it is a standard phrase among the members, employees and friends of the Order here in San Jose to say that they notice the lights burning until midnight and later in the sanctums and offices of the Imperator, the Supreme Secretary, and other officers, and that they are just as busily engaged on Saturday afternoons and Sundays with the work of the Order as they are at any other time.

We have often jokingly said among ourselves that the one thing that worried us most was that the day did not have enough hours in it, and the hours did not have enough minutes in them. Many of the physicians connected with the organization who live here in this valley, or who visit here, have constantly warned the Supreme officers and department heads against the long hours and tedious labor and excess of energy which they are expending in this continuous grind of labor and tedious employment. We have been told over and over again that we are not practicing what we preach. And our explanation to members has always been that they should do what we teach, and not what we practice. While thousands of our members are learning how to conserve their energy and prolong their lives and develop processes of rejuvenation that will insure them a longer and happier term of life on this earth, we know that the officers here are violating every one of those principles and cutting their terms of life on this earth shorter and shorter. Inevitably the flames burning at both ends of the candle will meet in the center and will become extinguished. The candle will be consumed in a shorter time by burning at both ends than as if it were burning only at the one end. There is no doubt about this, and we are all aware of the fact.

But there is no more fascinating work in the world than what we are doing, and our principal recompense, our principal reason, and our principal reward for what we are doing is the fact that we are making thousands upon thousands of others happy, and that we are establishing and

proving certain laws and principles that will be of benefit to multitudes. Even our own reckless expenditure of our energy, and our constant interference with normal health, is in itself a demonstration and a manifestation of the soundness of the principles we teach, for we are proving in our own lives that the very opposite of those principles will bring its sad effects.

The mere fact that we know better, or that we know many of the secret and fundamental rules of life and normal living, does not give us any guarantee of protection. Such knowledge is much like life insurance. We may take out a life insurance that will be a protection of a financial or other nature in the case of sudden or unexpected or early transition, but that insurance policy in no way guarantees a long life or a life without illness or breakdown.

And every now and then, one of our important workers in Sunshine Circles or in the welfare departments, or working out among the members in behalf of their best interests, breaks down and passes through transition suddenly and unexpectedly as a penalty for the violations that he has committed. Only recently in Los Angeles one of our very fine workers, an eminent physician—who had written to us only a few days before offering his services in an even more extended manner in behalf of the unfortunate and the ill in Southern California—suddenly passed through transition early in the morning as he was preparing to go out on his daily journey of good will. In a magazine article which this same physician recently wrote, he said: "We live best when we live to give service. To serve is what we are here in this world for. We cannot serve if we are continually thinking of self." Within a month after he had written that article his services were brought to an end and his worn out body and brain suffered the penalty for burning the candle at both ends, and yet he was happy in the great work he was doing, and it would have been difficult indeed for any of us to have prevailed upon him to cut down the amount of work he was doing and to be more considerate of himself and to some degree selfish in his service.

Too many persons believe that the expenditure of physical energy, or muscle and flesh energy, constitutes the only form of really hard work that is tiresome, and that quickly wears out the human body. They feel that a man who is working at heavy lifting, heavy digging, and heavy manual work, where every muscle in his body is in action all day long, is the true "hard worker." They think that a man who sits most of the day at a desk, and who seldom walks more than a few hundred feet to go to his lunch or to go from his home to his office, and who lifts nothing heavier than a book or two or the telephone to speak into

it, is not exhausting his energy to any extreme degree and is not wearing himself out in a physical sense. These persons overlook the fact that the supply of vital force and energy throughout the body is distributed by the nervous system, and that all such energy of a mental or physical nature, whether used by the brain or used by the muscles, is a form of nerve energy, and that the use of the brain and of the eyes and of the various nerve centers and of the hearing is a continual draw upon the nerve energy in the same manner that manual and physical labor or muscular labor is a draw upon this same energy.

A person can become just as exhausted of vitality and energy at the end of the day through continuous mental effort and mental work as a person who has been digging a ditch or doing other manual work throughout the day. The one who has been doing mental work will feel tired and exhausted in a different sense than the one who has been working manually. The one who has been laboring physically can lie down and rest his body and muscles and his nerve energy and recuperate to some extent in a few hours. The person who is working principally along mental and psychological lines regains little strength by lying down and resting his physical body, for unless he goes sound asleep his brain and mental faculties continue to work, and he is just as active, as far as the exhaustion of his nerve energy is concerned, while he is lying down as while he is sitting up.

The worry over problems, the constant analysis of problems, the mental calisthenics and mental exercises associated with executive work, and the reading and answering of letters, the preparation of lectures, the testing of certain laws and principles in a laboratory, the interviewing of department chiefs, the interviewing of members, the constant supervision of departmental activities and other things of this kind, are a continuous drain upon the vitality and nerve energy that is just as sure to break down the strength and resistance of the human body as any form of muscular or physical activity. The mental responsibilities that accompany the labors of an executive constitute a form of exhaustion and use of energy that is seldom appreciated even by executives themselves.

It is a fact that the chief officers here at Headquarters, and the principal workers in our various departments here at Rosicrucian Park and in our branches throughout the country, have less time for relaxation and get less benefit from spasmodic periods of relaxation than the average member in the Order. The moment any of us relax from any problem right at hand, and seat ourselves in the Temple or in one of the reception rooms or on one of the benches on the lawns for the pur-

pose of escaping from some of our work for a few minutes, a thousand and one ideas and problems present themselves to our relaxed minds, and we begin to feel psychically, mentally and otherwise, the call and demand upon us from thousands of members, and instantly we are mentally and psychically alive in a vital sense that is using our nerve energy as thoroughly as though we were actively engaged in some mental and physical labor.

None of us here at Headquarters has any real, honest expectation that we shall live to such a ripe old age or remain as healthy and normal and as contented and strong in all of our faculties as the average member whom we are trying to help. We know that the average member in the Order does not begin to have the long hours of labor, the responsibilities, the long hours of mental exhaustion and mental activity that we have. We are well aware of the fact that many members have business problems and financial problems that worry them and that keep them under a mental strain many hours of the day, but we do know that long before midnight they can retire and close their eyes and sleep, and for long hours of the night and into the early morning they sleep soundly and recuperate and give their nervous systems a complete rehabilitation.

It is seldom that we can retire before midnight or one or two o'clock in the morning and it is seldom indeed that the executives are not awakened at various hours of the morning with telegrams and messages calling for help or emergency assistance, and it is seldom that other experiences, desired and wanted, do not interrupt the sleep hours and necessitate several hours of wakefulness and mental energy. Many of us feel quite tired and exhausted in the mornings when we prepare to come to our offices, and we know that another day of long exhaustion awaits us. But still there is the joy and satisfaction that we are deriving from the work we are doing, and it is this joy and satisfaction that keeps us going and makes us become less concerned with ourselves and more concerned with the promises we have made to our members and the obligations we feel toward the organization.

We have said in our lectures and monographs that transition is inevitable, but we have also said that it is not absolutely necessary nor a law of nature that anyone should suffer pain and painful diseases in connection with that transition. The breaking down of the body in some part or parts is inevitable as a part of the process of the change which we call death or transition. But a considerable amount of disease, pain and suffering, is not a necessary part of that breaking down process. The body can break down in some of its vital parts through the over-exhaustion and over-strain

of the nerve and brain energy and the over-taxation on the heart, without producing any chronic or long-standing disease or illness. We thoroughly understand and know that disease and the suffering of pain over any considerable time is not inevitable and is not a necessity, while we are sensible of the fact, and rational enough to understand that transition is inevitable as one of the fundamental laws of nature, and that were it not so, some persons would have lived continuously, or it would be possible for some persons to so live that no change would ever take place. Yet this has never occurred and there is no probability of anyone ever finding such a key to eternal earthly life.

The best that any of us can do is to try and so live and perform our functions of eating, drinking, sleeping and so forth that we keep our bodies free of contamination or infection, and therefore free of disease and suffering of any extreme kind. In an ideal sense, every one of us should so conserve our energy, so limit our hours of physical labor, and so regulate and modify and alternate our mental and physical occupations and activities during the day and night, that there is no continuous or heavy strain of either a mental or physical nature on any one part of the body. But as I have said, this is something that we are teaching and preaching and trying our best to establish in the lives of our members, while we ourselves here at Headquarters are giving little or no regard to these facts and violating every one of those sound principles. For this we can be and probably will be severely criticized.

But we hope that, sometime in the future, no one will say, "Look what has happened! The Rosicrucian officers tried to teach us and tell us how to live long and healthy lives, and they themselves have broken down and passed away at an early age. So their teachings could not have been sound and true!" That would be a foolish argument. We are admitting here and now that a few of us who might be expected to exemplify and illustrate and demonstrate all of the sane and rational principles of living that we teach are not doing so, and that we expect to be classed among those who did not practice what they preached, and who did not become living examples of the ideal principles of Rosicrucianism. We have ample proof—every one of us—that the Rosicrucian principles are correct and true, and if lived and practiced to the very letter of the law will give a long life with happiness, success and prosperity. But we realize that few will live in accordance with the very letter of the law and follow every principle, advice and instruction given to our members. But there will be a large majority who will follow the teachings to some degree, and many to a very great degree, and we

know that they will find (as they are already finding, and tell us in their reports that they have found) an improvement in their health and in their lives, and more joy and happiness in living than they have ever found before.

Those who can burn the candle only at one end, and burn it conservatively and with proper understanding, will reap a rich reward. Those who burn the candle at both ends, regardless of how altruistic, how humanitarian, or how unselfish may be their purpose in burning the candle, will have to pay the inevitable price. Neither the great Masters, seen or unseen, nor the Great White Brotherhood, nor the Cosmic will make any exception in the case of one who is devoting his entire life to humanitarian and altruistic work if he continues to burn the candle at both ends. If he is violating a fundamental law of nature, he and others will learn that the laws of God are immutable, and operate in the case of every living being and every living thing, regardless of its mission or purpose in life.

### A New World Leader

One of our members introduces into the Forum this afternoon this interesting question:

"Since it has always been stated that a great world teacher or leader was born when a comet appeared to pass in the heavens over a certain country, as though it were a moving star, was there a great leader born in North America when Halley's comet was seen by the people of this country?"

Now it has always been considered by astronomers and men who investigate the matter that the so-called Star of the East which the Wise Men followed in its movement through the heavens at the time of the birth of Christ was really a comet, and there are many ancient records to indicate that for many ages prior to the birth of Jesus, it had been the custom of the peoples in the Orient or the Near East to believe that when a star or a bright moving object was seen to move through the heavens and to apparently drop to earth over a certain land, that a great leader or spiritual savior or great thinker or avatar of some kind was born in that country where the moving star set. If these ancient records and traditions are true, it was only natural, then, that the Wise Men should have followed that moving star, and should have investigated in Palestine as to whether any child had been born at that time who might become a great leader.

But there are some points about all this matter that I think we should understand. In the first place, there are shooting stars or moving stars, and there are comets that appear like rapidly moving stars. I think astronomers say that there

are hundreds of moving and shooting stars every period of the year, and that in some parts of the world you see these shooting stars practically every night. I know that when we were on the High Seas on the way to the Mediterranean in 1929 and again in 1937, that on clear, dark nights we could notice stars dropping toward the waters in a straight line, or going toward the horizon in a curved line, practically every night, and at many different hours during the night. Many of these were very small, but occasionally there would be one that was very brilliant. Of course a comet would be so much more brilliant than a shooting or moving star that it would make a great impression, and its long tail would be something that would distinguish it from the ordinary so-called shooting star.

Comets do not occur very frequently, but they do occur regularly enough and with a definite schedule, so that the coming of them can be predicted many years or even centuries in advance. (Here in our Planetarium we have some photographs made of Halley's comet when it was moving through the sky, taken through a very large telescope.) But the traditions associated with these periodic appearances of comets are very definite. The tradition always stated that a great leader would be born in the country where the great moving star seemed to fall or set. The fact that Halley's comet and other comets have been seen by people living here in North America would not mean that a leader was to be born in North America. We might see the comet from various parts of this continent, but we would see it set in the distant horizon and not know over which country it had actually passed.

Astronomically speaking, it would be called passing over a country when we looked straight up at the heavens above our heads and saw it passing right over our heads. If we saw it in the east, west, north or south portions of the sky, it would not be passing over the country where we stood. Comets have been known to fall and strike the earth like meteorites. Some of these meteorites have weighed tons and have fallen and struck the earth in vacant places and made terrific holes in the earth, and it has taken a considerable amount of time and many men to make excavations and dig out the heavy meteorites. Most of these meteorites look like melted iron, and in fact their form and shape indicate that they were red hot and in a soft, molten shape when they were passing through the sky, and that after they struck the earth they gradually cooled off and the bottom of them conformed to the shape of the ground in which they were buried, or in which they forced themselves when they struck the earth.

Many comets, of course, circle around the earth without striking the earth, for the average comet, if not every one of them, has a definite orbit. They are not wavering and independent travelers through the sky, as some people seem to think, and although their courses seem to be at variance with the orbits of other planets, nevertheless they wend their way around their whole or circular orbit without ever striking another planet, and this only adds to the opinion held by astronomers and scientific men that the actions of the planetary bodies are not only superbly worked out in a mechanical and mathematical sense but are controlled by a super mind that can only be the mind of God.

Whether any great avatar or leader was born during the last passage of Halley's comet or not, is not definitely known. In fact, it would be too early now to decide whether any great leader or person born at that time is a world leader or not. Very few persons during the lifetime of Jesus recognized Him as a world savior, and a world leader, and a contemporary history written at that time would have said little about Jesus as being a great world leader. It requires the passing of time, and sometimes the passing of centuries, for us to recognize the greatness and leadership of some individual born at some special time in some country. It may be that someone born at the time of the last Halley comet will prove some day to have been a great avatar with spiritual thoughts and leadership that are now taking form, and it will require fifty or one hundred years for his teachings and leadership to evolve into something magnificent and recognizable. But for the present time, nothing definite in this regard can be said.

### Telepathy and Intuition

One of the questions brought before us today asks us if we can make some comments that will help to distinguish the difference between telepathy and intuition. I would like to say that if I were writing the question I would ask that some distinction be made between intuition, telepathy and logical reasoning. Very often when we have a so-called hunch about something that is about to happen or is due to happen, or will happen in a day or two, and it does happen just as we anticipated, we are inclined to attribute the hunch either to a very fine demonstration of our intuitive faculties, to some telepathic communication, or to some other mystical principle, whereas in fact it might be due entirely to good common sense reasoning based upon logic.

Inasmuch as we know that every effect has a cause, and that when we do certain things there will be certain inevitable results, it is very easy

for the human mind to reason almost unconsciously from one point to another, and reach a conclusion as to something that will happen very shortly, and thereby anticipate a coming event.

For instance: I generally have lunch at home with my wife every day, and she expects me or anticipates that I will open the front door of the house and enter the hallway a few minutes after twelve, and, followed by my little dog companion, make straightway for the dining room, and after the usual cordial greetings, prepare to eat my lunch. She knows that sometimes I am delayed three, four or five minutes, and she knows that it takes only about two minutes for me to cross the square from Rosicrucian Park to my home. But on those few occasions when noontime has found me in the midst of some very important reading or some laboratory work, and I have not wanted to stop instantly but have delayed going home until 12:30 or 12:45, I have anticipated that momentarily the telephone would ring and my wife would be asking whether I am coming home or passing up the lunch hour as I occasionally do. Now, if suddenly the phone rings and there she is with her cheery voice asking me whether I am coming home or not, should I immediately attribute the seeming coincidence to intuition, telepathy, or what? Did I get the message from my wife's mind that she was about to call me? Did intuition tell me she was getting ready to make a telephone call, or was it just plain, ordinary, logical reasoning? I have no sympathy with those mystical students of any school or system, even if they happen to be very good members of AMORC, who attribute every coincidence, every unusual event, to supernatural or spiritual or psychic causes.

Even if I should be sitting here in my sanctum and looking across at the bookcase and concentrating on the rows of reference books I have, and one of them should suddenly topple over on to the floor, and it should happen to be one that dealt with the subject I happened to be thinking about during the morning, I would not jump to the conclusion at once that some invisible master or some psychic influence, some astral entity, some earthbound spirit or spiritual visitor or some mental power of my own had caused that book to fall down. My first tendency and impulse would be to attribute the falling of the book to some very natural cause, to some vibration, to some shaking of the building, or to some position of the book on the shelf which left it loose enough to fall out of place. I am aware of the fact that books can be squeezed into a space so tightly that the tendency is to have the entire line of books bulge outwardly because of too much stress and strain upon them; or that the warmth of the atmosphere in a room, or the coming of dampness

after a warm spell, or other changes of temperature in the room might cause the paper in the books to swell slightly, and the bindings to swell a little, and the books to have some sort of a tendency toward movement that is wholly independent of anything spiritual or psychic. It would take more than just one such demonstration, and perhaps more than two, to prove to me that some invisible entity, some invisible finger, some spiritual power, had reached down and deliberately pulled forth a book that I should read or that was intended for me to examine.

It is strange how thousands of persons will pay money to go to a theater and see a magician—a professional magician—perform his elaborate and mystifying stage tricks and how many of these persons in leaving the theater will say to one another, "He couldn't have done that by trickery; he must have some occult or psychic powers!" On the other hand, others will make different claims and state that he deceived the audience and that he did his trick by some form of deception which they could not comprehend. But on the other hand, these same persons will go to a lecture or a private class conducted by some self-appointed authority on occultism or mysticism and will accept without question and adopt as their own beliefs and convictions, claims and statements that are more deceptive, more ridiculous and more impossible than the things performed by the magician on the stage. I do not wonder, therefore, that newspaper editors, magazine commentators, and preachers in their pulpits smile at the statements and claims that they read in literature and in books and advertisements regarding various psychic wonders, mystical teachers, self-appointed authorities and ascended masters.

It is only when an unusual thing occurs quite frequently and in the same manner, and under control, and as a result of our deliberate planning, or as a result of our deliberate and sincere request and consistent with all the other factors, that we can believe that some secret law or principle is at work or that some esoteric principle is being made manifest.

If all of our members would keep these facts in mind they would not write to us so often about peculiar things that have happened in their homes and ask us whether we believe that some spiritual power, some invisible being, was making a demonstration or trying to play a trick on them. The supernatural, or spiritual, or the psychic cause for an event should never be used as an explanation until we have exhausted all natural explanations, all scientific explanations, and found that none of them fully explain what occurred. The tendency to attribute these things first to mystical causes warps the mind, and makes it incompetent to reason properly regarding the laws that might be involved.

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# *The* ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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Vol. IX

AUGUST, 1938

No. I

No Churchbells Call Me to Worship,  
I hear No Thundering Prayer,  
I Enter My Temple In Silence,  
And Find God Waiting There.  
Silent, Receptive, Enlightened,  
My Soul In Its Glory Stands,  
And I Am One With My Maker,  
In The Temple Not Made With Hands.

—Virginia Lee Eastham.

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FOR MEMBERS ONLY

# Greetings!



DEAR FRATRES AND SOORES:

Once again the August issue of the Forum magazine will be printed during the week of the National and International Convention held here in San Jose, and once again the delegates and members attending the Convention will have an opportunity to go to the large printing plant called the Rosicrucian Press and see there copies of *The Rosicrucian Forum* going through the folding and stitching machines and the other processes of being printed and prepared for mailing. This is always a fascinating attraction to the members who are regular readers of the Forum or who only occasionally see a copy at their lodges or chapters. To see the magazine that you are going to read a few weeks later going through the actual and involved processes of being printed, folded, and stitched with wire and then cut and trimmed, makes that particular issue of greater interest to those who receive it.

There is no larger printing plant, or more complete plant for printing and bookbinding than the Rosicrucian Press, anywhere on the Pacific Coast or anywhere west of Chicago, and there are few in Chicago or in New York that are more complete or have the elaborate facilities that the Rosicrucian Press has. In one spacious and attractive building that looks like a building which was designed and created for a state fair or a national fair or exhibit, and constructed of reinforced steel concrete and of heavy material, in every sense, and surrounded by an attractive park, there is not only a very efficient art department for the making of special illustrations and designs used in our printed matter—in addition to the art work that is done in the art department of our own Science Building and in our architectural and other art departments—but in the printing plant there is also a complete engraving department for the making of every manner of engravings and reproductions including lithograph and rotogravure and color work. Then there are, of course, the huge paper-cutting machines controlled electrically, and the score of printing presses of all sizes, from small ones to those large enough to print a sixteen-page daily newspaper, and in fact some newspapers have been printed here during periods when other newspaper printing plants were temporarily out of operation, and full-size newspaper rotogravure sections have been printed here.

Then there are also the departments for making loose-leaf binders and ledgers large enough for the state and county tax departments, and similar government departments to use, and which are

larger and more complicated in their rulings than many of the ledger sheets and looseleaf binders that are produced by special companies in the East. One of these ruling machines is an elaborate and intriguing apparatus that actually rules hundreds of lines at one time on sheets of paper by means of fountain pens carrying fluid ink of different colors. Then there are machines for punching the holes and the different cuts into binder paper.

Finally, there is a very elaborate book-binding department where not only are all of our own books of the Rosicrucian library bound, but where many rare books are brought by us and others to be bound in rare leathers, stamped in enamels and colors, and where deluxe editions of rare books have been bound and rebound. This book-binding department is in charge of an expert who at one time was an instructor in book-binding and in the making of hand-tooled and embossed leather-bound books in a large university. Our members always enjoy seeing the fascinating process of binding books in leather and silk and stamping them in gold.

Then there are very large folding machines in which large sheets of printed paper enter at one end, and after flopping and moving around the machine at different angles they come out at the other end folded into sixteen, thirty-two or more pages. And there are many other departments that are of interest to our members and delegates, but it is always especially interesting to see *The Rosicrucian Digest* and some of our books and the Forum magazine in the process of being printed and folded and finished ready for distribution to the members.

So I take this opportunity of sending my greetings to all of our members who may read the August issue of *The Rosicrucian Forum*, whether they were here at the Convention and saw it in the process of being printed and folded or not. And I hope that those who were not able to attend the Convention or the University this summer at Rosicrucian Park will attend next year. At this moment the opening of the University sessions is just one week away, and the Convention is only a little over three weeks away, and naturally every department here at Rosicrucian Park is vitally active in preparation for these two great events. Despite the so-called depression or "recession" we anticipate and fully expect a larger attendance at the University this year than ever before, and the statements coming to us from members and delegates who are planning to come

to the Convention indicate we will have a larger attendance at the Convention this year than in previous years. But you will find a more complete reference to the Convention in the future issues of *The Rosicrucian Digest*.

In closing these greetings, I hope that all of you will have a very pleasant summer vacation and period of rest and recreation whether you come to Rosicrucian Park in California for that purpose or not. And in September we shall all be ready again for the intensified activities of our work. Not for one hour are such activities discontinued during the summer months, but they always become more intense after the vacation periods of our members have been concluded in September.

Fraternally,

H. SPENCER LEWIS,

*Imperator.*

### Strange Facts About the Human Aura

This afternoon I want to talk with the Forum members and Forum readers for a little while regarding the human aura. I am not doing this in answer to any one specific question that has come to me lately, but because of many questions that come every day in the week to different departments of our Headquarters in regard to this subject. It really is one of the oldest of the mystical and occult subjects and it is one that has attracted and held the attention of students of human nature and of the mystical laws of life for many centuries. Yet it is one that is ignored by many eminent men of science today, by clergymen, priests, physicians, and by millions of laymen.

Many of our new members who are in the early degrees, and those who enter the early degrees from time to time, come in contact with the words "human aura" in our monographs for the first time, and for the first time in their lives they have had the subject forced upon them. Many of these new members are very skeptical and doubtful about the existence of human auras. Naturally they want a great many questions with a number of comments from time to time. Many of the new members have very definite but erroneous ideas about the human aura, because they have been reading and studying some books or pamphlets issued by societies that perpetuate some of the ancient Hindu and India ideas, and their understanding of the human aura and its nature and indications is quite contrary to our own, especially since our own are not associated with any religious or creedal or sectarian doctrines. Then there are those who have some original and equally erroneous ideas about the human aura. They want us to adopt their ideas, because they think they have discovered something new or something original about the human aura or about

its color scheme or its manner of manifestation. And of course we have a proportion of new members who will not accept the idea of any human aura at all. It seems to be contrary to their religious ideas, and they have discussed it with clergymen or priests and have been told it was all nonsensical, or they have discussed it with their family physicians and have been told that it was ridiculous, and they want us to justify our beliefs that there is such a thing as the human aura. Most of these critics write to us as though we here in San Jose in the year 1937 or 1938 invented, created, or originated the whole idea of human auras, that it was something not only strictly of Rosicrucian doctrine, but so strictly a creation of the present Supreme officers that we should show by what warrant or reason we ever arrived at the conclusion or the imaginary conviction that there was such a thing as the human aura and that it was visible.

In our lectures and monographs we have said what we believe is sufficient about the human aura without attempting to emphasize its existence or write a number of treatises on the subject, or without attempting to build up a cult of aura analysis. We know that there is very much more that can be said about the human aura in regard to its various colors, its cause and origin, its various methods and manners of manifestation, the various ways in which the aura of another individual can be seen, and the various unimportant mental and physical conditions that are indicated by the various forms and colors of auras. But we have not attempted to elaborate on this subject and have expected that some day we might write or prepare one or two magazine articles for *The Rosicrucian Digest* dealing with it.

But I am very glad to say that a book has recently been published and put upon the market that fulfills many of the requirements of students in regard to human auras. This book is called *The Origin and Properties of the Human Aura*. It was written by a scientific student, a graduate of a large English university, and one who had specialized in such scientific subjects as enabled him to properly investigate the subject and to write a book that would be acceptable to scientific investigators. The book was written and printed in Great Britain and is now sold in America by E. P. Dutton & Company of New York. We are not aware of the price, and we are not interested in the sale of the book, but any who might want the book should write to E. P. Dutton & Company and learn the price, and make their purchase through that company or through any large bookstore in any city. Typical of our recommendations of good books from time to time, we are recommending this book, not because we have any interest in the sale of it or derive any profit from its promotion or distribution, but solely be-

cause we think it is a book that will be of interest to our members.

The author, Oscar Bagnall, certainly approached this subject of auras with considerable doubt and care. He was not anxious to be convinced of anything about the human aura, and he admits that it was with some misgiving and not a little reticence that he finally decided to present in book form the results of his long investigation. Since he is not connected with nor writing in the interest of any metaphysical, mystical, occult or other organization and is not attempting to establish any mystical or occult theories by the facts he has compiled, his book will be considered by unbiased and even biased investigators as a very complete and reliable guide. From our Rosicrucian point of view we feel he did not go far enough in his investigations and that he allowed his conservative attitude and caution to close his eyes and his mind to many conclusions or many facts which he might have discovered if he had been a little more favorably inclined, and certainly a little more mystically instructed or prepared. But it is often very well indeed to read the conclusions and ideas written by a person who is not an avowed supporter of our own ideas, or even an avowed sympathizer with our own ideas, so that we can conceive a different viewpoint and perhaps get a different slant upon the subject that interests us. For that reason all of us here at Headquarters read with just as much interest a book by some worthwhile person who attacks the ideas, conclusions and beliefs of Rosicrucianism and of metaphysics and mysticism, as we read a book by some eminent authority who is supporting these ideas. And that is why, in our Readers Research Academy we have prepared manuscripts for Chapter readings and for individual study and discussion by our members, based upon the writings, researches and viewpoints of many famous persons who have almost an opposite idea to our own viewpoints. A Rosicrucian should be well rounded in his reading and not lopsided. He should know what the opposition thinks, what the other fellow on the other side of the fence sincerely believes. As a student of the spiritual things of life he should know what the materialist thinks.

This interesting book by Mr. Bagnall is not a book that opposes or attacks a belief in the human aura. All of his investigations, and researches as tabulated by him, actually support and prove not only the existence of the human aura but its functioning and its indications. It is a book that every Rosicrucian student who is interested in auras will find very valuable and very helpful.

To us it is especially interesting because this man, Mr. Bagnall, never having had any of our Rosicrucian teachings—and very evidently never

having had any mystical teachings or associations—reached conclusions and discovered facts that have heretofore remained more or less private and secret in the teachings of mystical organizations like the Rosicrucians. To have a man on the outside, therefore, of a scientific trend of mind, unbiased, and extremely careful in his researches, discover as facts the strange things which many of our members and readers have doubted, is very interesting indeed. And to have such a research worker present his findings in a systematic manner and in great detail is very helpful to all of our members and students.

One of the arguments used by persons who have no faith in the existence of human auras is that we state, and some other mystical authorities state, that the human aura is not as easily seen in complete darkness as it is sometimes in sunlight, and that a soft gray light or an almost dark room is best. These critics say that if the human aura exists at all, it should be more brilliantly visible in a very dark room. However, we find Mr. Bagnall saying in the introduction of his book:

“Since the aura cannot be seen in complete darkness, it follows that the body does not emit rays in sufficient quantity to stimulate the sense of vision. . . . For my own part I like the room not too dark. I also prefer a lighter background than most.”

Mr. Bagnall goes on to explain that various persons prefer various depths or degrees of light in the room where they are observing an aura, and that some persons can see them under various conditions while others are limited to very definite conditions. He also goes to great lengths to show that when a room is lighted the color of light used in the room is very important, just as we state in our monographs. We have shown and demonstrated that a combination of red and blue light or a violet tint is very favorable for viewing most auras. Mr. Bagnall found that by tinting glass in various shades of violet or blue and red and looking through these glasses he could improve his sight of the auras. As further indication of how thoroughly he goes into this subject, let us briefly state that he has many diagrams showing the aura that extends from the finger tips as the fingers are separated, indicating what we call the healing rays that emanate from the fingers. He has other diagrams to show how the brilliant colors of the aura are closest to the body and how the general haze of the aura forms itself like a huge egg-shaped oval around the entire body. He also shows that the unborn child carried by a mother has a more or less definite aura, or an effect upon the extent of the hazy aura around the body. He also shows that where some part of the body has been removed by an operation such as the removal

of the appendix, there is an effect upon the aura. He explains in a scientific manner the functioning of the eyes in seeing auras, and discusses the nature and origin of the aura and its relation to health, vitality, psychic development and so forth.

Many of the contentions, principles, definite conclusions and facts stated in our monographs and lectures as having come to us through the experiments of mystic philosophers and occultists and metaphysicians in past years are verified by the findings made by this unbiased investigator. He discusses the effect of disease on the outer haze of the aura and the matter of heredity and many other scientific and mystical principles that may be involved or are involved in the cause and manifestation of the human aura.

I hope every one of our members who is deeply interested in auras will purchase this book from E. P. Dutton & Company or at least try to find it in the library or have the officers of their local chapters or lodges secure a copy of it and put it into the reading rooms.

### A Problem of Childbirth

I hope that all of you assembled here today in our Forum, and those who read our Forum magazine, will not come to the conclusion that I often devote too much space to the subject of childbirth and the work that our Child Culture Institute department is doing for expectant mothers. But every few weeks or months something occurs in connection with that department of our work that throws much light upon the laws and principles of incarnation and of childbirth and of the entrance of the soul into the body and similar matters, and occasionally a problem arises that deals with the physiological processes involved in childbirth.

I would like to have you consider, this afternoon, a case of this kind. Sometime prior to January of this year, one of our members living far in the interior part of Canada on a isolated mountainside, and far from any nearby town or city, began to study our special lessons and lectures for expectant mothers. She carefully followed all the directions in regard to prenatal influences and looked forward very happily to the birth of a child during February of this year. Early in January we received a letter from this Soror, stating that she would not be able to carry out the final instructions in our special monographs, and would be unable to secure our assistance at the time of the birth of her child because she lived in such a rural and sparsely populated part of the mountains of Canada that there was no hospital nearby, no physician who could be quickly called, and no telephone or telegraph office nearby. She explained that it would probably require a drive of more than eight miles

through the terrible snow to reach the nearest telegraph office, and that therefore her husband would not be able to notify us quickly enough of the arriving moment of birth of the expected child. She was not sure that she would be able to have the assistance of any physician or midwife, and asked us for whatever advice or help could be given in such circumstances.

One of the directors in charge of the special correspondence of this department of our work wrote a very long letter of instruction explaining how to prepare the household for the birth of the child, and how to take proper precautions to see that everything was prophylactic and hygienic and free from contamination or septic condition. He also instructed the father and mother how to utilize some of the principles they had been learning in the higher monographs of our work in regard to telepathic communication with us, and appeal to the Cosmic for help, in the absence of the possible use of any telephone or telegraph. The case certainly called for a great amount of special instruction to the father and the mother, and of psychological and psychic assistance to the mother, along with such advice as would relieve the mother of any possible anxiety or fear at the crucial time. We knew that the child was expected sometime during the month of February, but not one of us had any idea of the day when the child would be born. But very fortunately several of us sensed quite clearly the Cosmic call that was coming to us and we did our utmost for several days to help this mother. We did not know the precise moment of the expected delivery, because the mother's and father's anxiety was intense for several days.

But we were extremely happy when early in March we received a letter from the mother stating that a little son had arrived on February 26, at thirty-five minutes after midnight, and that she and her husband were very happy about it. In her report, she stated:

"I cannot tell you how much I appreciate the opportunity of having read and studied your special lessons for expectant mothers. I know now, definitely, of what great help they have been to me. The confinement was very easy, and up to the last minute I followed your advice in keeping relaxed and my mind on the beautiful thoughts you suggested. The fact that only my husband could be present made it all the more beautiful and inspiring, and I could have wished for no better circumstances."

Another report we received stated that mother and child were doing well indeed, and that there were no complications, and that the father had followed all the instructions carefully as had the mother, and without the assistance of any professional service the little child was born properly and with ease and comfort to the mother.

I have stated so many times that in the many hundreds of cases of births which we have helped through our special department for expectant mothers we have never had a single report of a long and complicated period of labor, or of any serious complications in connection with the birth of a child, or any unfortunate or untoward effects upon the mother. And there are living today in the United States several hundred children whom we happily call our Rosicrucian children, and we receive photographs every few weeks from proud mothers and fathers of their children who have now reached the ages of two, three, four, five and ten years. Some of these children live right here in our valley and the parents are not only proud of them, but neighbors and acquaintances speak of these children as being very bright, happy, cheerful youngsters. We know that in every case we have made a very enthusiastic friend and member of the mother, and that relatives and others, including physicians and nurses, have been made aware of what our organization can do in such an important matter. I do not know of any other organization in this country that is featuring a department of this kind, and which can show such a remarkable record over so many years. But the above case is an unusual one in many ways, and is a very definite indication of how our instructions and our assistance are of real practical value physiologically as well as psychically.

All of these mothers are always advised that if, after their child has grown a few months or a few weeks old, they find that the child cannot be fed through natural nursing or upon mother's milk, or if there is some complication that has arisen in connection with the baby's digestion or the nature of the food being given to the child, we are prepared to give further special advice in regard to substitutions for mother's milk, the proper diet and the proper procedure for the care of the child. This special instruction also includes metaphysical help to the child as well as the mother, and such Cosmic forms of help as will bring about a correction of any condition that has temporarily arisen. This relieves the mother and father of another great anxiety in another critical period of the child's life, namely, the early days of feeding. Even a child who is well born and healthily entered into this world can be materially set back in its progress and physical development by errors in diet or errors in the process of digestion through wrong advice.

Many physicians who are highly competent to treat adults are very incompetent to meet this unusual problem of diet of a specialized nature with certain types of children in certain special conditions. Even experts in the care of children and children's diets can make serious mistakes. But one of the greatest mistakes that can be made is

for mothers and fathers to follow the advice of advertisements published in magazines or pamphlets or announced over the radio in regard to concoctions, preparations and prepared foods for infants who cannot be fed in nature's own manner with mother's milk, or who have some internal condition that interferes with proper digestion. There are more infant feeding preparations on the market today than should be allowed by law, because many of these attempt to do nothing more than temporarily appease the child's craving or hunger, help to induce sleepiness, so that the crying for food will cease, and at the same time pad the little child's body with an abundance of fat, so that the parents will believe that the child is being well nourished. Many foods will produce a fattening of the body but at the same time starve the blood and starve the tissue and fail to give the body the other elements for bone, hair, fingernails and other features that are necessary to the complete physiological strength of the body.

Many mothers and fathers have written glowing testimonials regarding some of these advertised special baby foods during the days when they were delighted with the fattening condition of the child's body, and before they learned that the infant was almost starving to death, and on the basis of these unfortunate testimonials many thousands of mothers have been misled into giving their children these same wrong foods. For that reason we felt long ago that it was necessary for our Child Culture and Welfare Department to include sensible instructions regarding the child's diet when it is not being nursed by the mother, and special treatments for the care of the child during these critical days of feeding. All of this special instruction and help is given freely to the expectant mother, as is all of our other service, and this is only one of the many parts of service which the organization renders to its members, and is in fact glad and willing to render to other persons in a member's family, for we do not limit such humanitarian services strictly to the members of the organization.

I hope that all of our many hundreds of readers of *The Rosicrucian Forum* will keep this special Child Culture service in mind and whenever they contact any women of the Rosicrucian organization or among their friends or acquaintances, to whom we can give such service, that they will write to us about it and have the women get in touch with this special department of ours for help. The special prenatal instructions can be obtained also by any expectant mother without her necessarily being a member of the AMORC.

### Ridiculous Criticism of the Bible

There is something that has not yet been called to our attention by our many thousands of members everywhere, and especially by many who are living in Europe, but which will undoubtedly reach us sooner or later for comment. It is a recent pamphlet issued in Germany by the Nazi Movement under the authority of a new religious cult being established by the Nazi authorities there, with the intention and purpose of making the Bible appear ridiculous, and to deny the honesty and sincerity of many of the manifestations that are recorded in the Bible.

As a specimen of this sort of thing, this new little pamphlet written by a Nazi authority named Aller states that the miracles attributed to Moses or the manifestations of divine power associated with the life of Moses are wholly and solely the result of trickery on the part of Moses because of his great scientific knowledge and his ability to use it to deceive the Jews of his time.

To support this idea, he tells us that Moses was not a Jew but the illegitimate child of an Egyptian Pharaoh's daughter, who merely claimed to have found him in the bullrushes, and that as a child he was educated in Egypt and eventually entered some of the secret mystery schools of Egypt and became highly educated and illuminated in the mystic sciences and particularly in electricity.

From the arguments he presents thereafter, Aller would have us believe that Moses became not only well educated and illuminated in the sciences, but became a diplomat and learned in the laws of influencing and confounding human nature. We wish that some of the Nazi leaders were as well acquainted with the laws of human nature and human tendencies and the inevitable human reactions as this author tries to make us believe Moses was. But his facts are absolutely false, even though it is sort of a left-handed compliment to the great knowledge of the mystery schools of Egypt of those days.

Aller wants us to believe that Benjamin Franklin did not discover the existence of Cosmic or heavenly electricity or any other form of electricity, but that the Egyptians knew all about the universal electricity and electricity in earthly form and under earthly control and that they used it in many ways. After creating all of this false foundation, Mr. Aller tries to tell us that Moses used his knowledge of electricity for such manifestations as having the bush suddenly become a burning mass, and for producing the rumblings of Mount Sinai, and even for his own final mysterious disappearance. He even states that the Egyptians knew how to blast rock in a very modern way. Modern scientists and investigators still concede that the Egyptians and an-

cients did not know of any methods of blasting rock and had to resort to splitting rock by building fires against the rock and permitting the strata to split as it cooled. But of course Mr. Aller presumes to know more about these matters than the most illuminated of modern scientific investigators and than all historians and explorers.

I am not going to review all of the foolish and ridiculous statements that Mr. Aller makes in his pamphlet, regarding Moses building Leyden jars in connection with his electrical work, for we might just as well believe that Moses also built machines for recording the human voice on phonograph discs or cylinders, and that he built a radio, a flying machine, a submarine, and many other modern things.

If the Christian, Jewish or any other religion that is based on some parts or all parts of the Bible is expected to be upset and disturbed or dethroned only by such arguments as Mr. Aller uses, then these religions will no doubt remain safe for many centuries to come. Mr. Aller proves himself to be the real trickster in trying to take rabbits and pigeons out of his hat before our very eyes, but we are observant enough to notice that Mr. Aller does not have a hat and is just trying to make us believe that he has a hat and then to believe that the things he says he is taking from the hat are actually being shown to us. There are far too many assumptions in Mr. Aller's criticisms. He assumes that the Egyptians knew this, that and the other thing, and that Moses knew all that the Egyptians knew, and that the Jews were ignorant and illogical in their thinking and reasoning, and that the Bible, therefore, contains a mass of fairy stories written down by adults who believed they were writing the truth when they were really writing stories of fiction and imagination.

When Mr. Aller closes his arguments by saying that Moses brought about his own mysterious and sudden disappearance by simply using the laws of blasting to blow his own body to pieces, we have a very good demonstration of how some blasting can be done, for certainly Mr. Aller blasts himself and his booklet into the atmosphere of incredulity and absurdity and leaves the Bible standing as a very reliable record of many things of the past.

When one begins to assume in his reasoning that the miracles related in the Bible could not have been true, because they are not duplicated today or because they seem to be contrary to man's present-day scientific knowledge or contrary to God's immutable laws, one is sure to get into much false reasoning and arrive at many ridiculous conclusions. If we keep in mind that God has always possessed and still possesses the power to neutralize, alter, change, or modify any of his laws and rules, and that nothing is impos-

sible with God or ever has been, then we cease to argue that because man today cannot do any of the things stated in the Bible, God could not have done them, and therefore they were never done. Everything that God ever did, definitely and distinctly, was a miracle. Even life itself is a miracle and continues to be a miracle. But the greatest miracle of all is the love, tolerance and mercy of God, who permits such movements as the Nazi religious attacks and cults to exist and function, and that He permits such men as Allert to mislead and deceive human beings for a while.

### **"Thou Shalt Not Kill"**

Earlier this year we had a little discussion here in our Forum, which discussion appeared in the Forum magazine, regarding the commandment "Thou Shalt Not Kill." We discussed a statement that was sent to us by one of our members to the effect that the Roman Catholic Catechism published in France had made a change in regard to the fifth commandment. We have had many letters come to us about this matter and a great many have expressed their doubts about such a change having been made and in fact have challenged us to verify the statements we have made.

We have just received a letter from the Grand Secretary of the Order in France who submits verification from various sources, and we have received verification from Roman Catholic research workers and others, and we have to admit that all of the evidence indicates that the statements made here and in the Forum were correct. It appears that in or about the year 1914, just preceding the World War, the Roman Catholic Diocese of Paris altered the fifth commandment in the Catechism to read as follows: "Homicide point ne seras, sans droit ni volontairement." According to this, the command now reads, in a very broad translation, "Thou shalt not kill, without right (or cause) and not voluntarily."

The point we argued was that such a modification places in the hands of the person who contemplates killing, or does any killing, the privilege and authority to be sole judge and interpret the motive back of the killing, and to justify his act or contemplated act by his own conclusions as to whether the act was with right and cause, or whether it was wholly voluntary or not. I have heard Warden Lawes and other wardens of prisons say just what great criminologists have said in their books regarding crime. Nearly every man who is tried and convicted of murder attempts to justify his act by claiming that there was a just cause or a reasonable cause or a human cause; or, in the absence of any cause that could be explained to judge or jury, he tries to make his act appear to be more or less involuntary and tries to claim that the killing was a result of an

involuntary impulse, either due to anger, frenzy, drink, insanity, or overwhelming agitation or conditions that threatened his own life and forced him to kill in self-defense and so forth.

In nearly every case in a murder trial the jury is called upon to decide whether the person charged with murder or the person who evidently did commit the murder had a reasonable cause or a legal cause or a cause that was within the bounds of human justification, or whether it was wholly involuntary, or otherwise. Of course there is a class of persons confined in all prisons and sanitariums who have been convicted of murder or other crimes and who have stated from the day of their arrest and to this hour that they do not know why they committed such a horrible act. They either claim, honestly or otherwise, that they were in such a state of frenzy or were so blinded by conditions that surrounded them that they were incapable of seeing and thinking rightly, or that they were temporarily out of their minds, or otherwise inhibited by the thought of killing. There are many men in prisons and sanitariums who have spent years in honest regret and in considerable perplexity as to how and why they committed the act which constituted murder.

Then there is the small class, of course, of criminals who have tried to claim that they committed murder or killed someone while under the spell of hypnotic influence, black magic, the personal magnetism of some other individual, and so forth. Nearly all of these persons are merely trying to evade the punishment of the law, and are deliberately falsifying in regard to the facts. But the large majority of persons, even gangsters and hold-up men and so-called professional killers, always have what they call an explanation or excuse for having killed someone. And this explanation always centers around what they consider to be a reasonable cause or a reasonable justification for their act.

If the laws of our country or any other country were to be modified to read that no man who has committed murder shall be punished for his act if he committed the murder with cause or involuntarily, fully eighty per cent of the persons arrested for murder would invoke this new interpretation of the law and would justify their acts by some explanation of a proper cause.

It is remarkable with what ease human beings can pacify their consciences and argue within themselves to justify some wrong act. Much of this is due to the fact that our man-made laws are very elastic and susceptible of many interpretations and variations. Even our moral code as established by man is full of absurdities and exceptions. It is perfectly moral for a young woman or an elderly woman to appear in public and before many hundreds of people at a beach in almost entire nudity. But if she appeared on



the public streets before only a very small portion of the public in such attire, she would be arrested and accused of immorality. It is considered perfectly proper for women to appear at balls, banquets, dinners and theater parties so greatly undressed as to attract attention to their semi-nudity, and yet if they stepped out of the ballroom or away from the dinner table, on to the street, without heavily covering their partially exposed bodies, they would be considered as immoral and wanton. And this is true of many of our criminal and moral laws. They seem to apply more in some places than others, and the law would appear to be a matter of geography rather than of principles. During the World War, many of the commandments in the Bible and many of our moral laws and principles were not only set aside and abandoned but ridiculed. It became perfectly proper and just—and even heroic and patriotic—for men to kill one another without any personal cause or any personal justification. It became perfectly proper for unmarried girls to give birth to so-called illegitimate children and for the churches to legitimatize those children, even when the mother did not know and could not name or identify the father of the child. In fact, we went so far morally as to glorify the so-called war babies who were illegitimate children, and they were looked upon in foreign countries as possible saviors of the future of the country.

The commandment, therefore, that "Thou Shalt Not Kill without right, cause, or involuntary action" is just as elastic and as liberal as man has made most of the other moral and spiritual laws in his own understanding. Man has always held that killing another person in self-defense was thoroughly justifiable. In America we have gradually adopted the so-called unwritten law whereby a husband is justified in killing another man who is attempting to or has succeeded in breaking or violating the integrity and purity of his home. Men have been forgiven in courts for shooting and killing a man who was running away and who was suspected of a crime and who did not halt or submit himself upon demand for examination. The killing of animals is justified, and our consciences appeased, by the idea that animals were made for man to eat, and that therefore it is proper to kill them. Other animals are shot and killed under license and protection of the government in certain periods of the year as a form of sport constituting a necessity in the lives of men who are inclined toward such sports.

When man begins to humanly interpret the divine and spiritual laws and to modify them so as to fit his way of living or to fit his convenience and enable him to excuse his weaknesses and violations, then we begin to weaken the whole spiritual and moral structure of civilization.

Whether the modification of the Catechism in France had any relation to the oncoming World War in 1914 or not is a mooted point. Since the Catechism prior to and after its modification was used primarily in the education of little children who were not to participate in the World War, some argue that the necessities of war had no bearing upon the modification of the Catechism. Others claim that through the children and through the presence of the Catechism in the home, the older ones at home would have been influenced by the new Catechism and the modification, and it would have contributed to the ease with which many persons would have gone to war and participated in the horrible conflicts. But this is not a point that interests us at the present time. It is not a matter of why the modification of the commandment was made, or the period of time at which it was made, or of the effect it might have had upon children or their elders. The argument centers around the important fact that a divine commandment that has never at any time admitted of any modification or special interpretation is now modified so that the one to whom the rule applies is given the privilege and prerogative of interpreting what it means, and whether it shall apply to him in every case or only in certain cases, and so forth. In this sense, the modification is a victory for his satanic majesty and a victory for the war lords, the criminals, and men and women of unthinking ways and habits. This is what is regrettable.

### An Interesting Book for Men Only

Some few months ago I discussed with the Forum members here a new book written by one of our members entitled *Live with a Man and Love It*. I explained how Soror Anne B. Fisher had written a book that was of great value to women in making their married lives happy and successful. The book was instantly made one of the best sellers and in the past few months has had many editions and has had a tremendous sale, with many high recommendations by those who review books and know books. I have been pleased to note in letters that many of our members have purchased copies of the book at their local bookstores and have enjoyed it. But the publishers were not satisfied, and they asked Soror Fisher to write another book for men. So she has just produced another book called *Brides Are Like New Shoes*. It is claimed to be a handbook for bewildered husbands. I have glanced through some of the paragraphs and I have had more good laughs and more happy thoughts about this book than about any other I have read in a long time, because I know it will be of great help to many men and especially those men who think they do not understand their

wives or who think they never will be able to understand a wife or a woman. The book is dedicated to all men who want to know how to manage that bundle of contradictions called a wife, but it will be just as helpful to the young man who is expecting to have a wife or who is thinking about getting married. And I also know that if this book ever enters the home of a married man, he will have to lock it up in a safe if he does not want to have his wife read it, and the chances are that if she gets her hands on it first she will sit up all night and read it to the very end. But I must warn the man that should this happen, he will never hear the last of it because all of his weaknesses and all of his idiosyncrasies will be reflected as though he himself were standing in front of a mirror.

If Soror Fisher's first book enabled men to have a good laugh regarding the foibles and idiosyncrasies of women, here is a book that will turn the tables. Perhaps more women will buy this book than men, but men will get more good from it than women so far as constructive help is concerned. But I can plainly see how many women are going to buy this book and read it carefully and then put it in some place where the husband or the prospective husband will not miss it but will be tempted to read it. As one critic has said, these books by Anne Fisher will cause considerable antagonism in Reno, Nevada, because they will interfere with a well known practice in that city, or an American habit that has its culmination in that city.

The book is published by Dodd, Mead and Company of New York, and sells for \$1.50. It can be purchased through any bookstore in any American city. AMORC does not sell the book and is not interested in the sale or promotion of the book except for the good that it will do.

### The Mysteries of Voodooism

One of the interesting questions that comes before the Forum this afternoon is a desire for some facts regarding the mysteries of so-called voodooism. It just happens that years ago, and again recently, I made a thorough investigation of this subject and it may surprise some of our members to know that I have been a secret and unseen visitor at some of the voodoo rites, and while I am glad of having had the opportunity of seeing real voodooism in practice, I certainly am not happy over the fact that I had my nature and my ideas of human life so terribly shocked as I did during the short time of my close observation of these matters.

In the first place, there are many mysteries about voodooism that can be quickly and easily cleared. Some of these mysteries are due to the misunderstanding on the part of writers, authors,

dramatists and others who have ventured in modern times to give modern readers some idea about voodooism. And it is much like a man sitting in a small parlor in a New York apartment house writing at a desk and describing the Great Pyramid of Egypt when he has never even seen the Mediterranean Sea or never had any of the sands of Egypt in his shoes. There is much of that these days in popular literature, and there probably always was a great amount of this misinformation being given by persons who knew nothing about the subject they were treating. Jules Verne long ago wrote a story about a journey under the sea, with a minute description of the things to be seen on the floor of the ocean. Yet he had never been under the sea or deep in any water, and wrote entirely from imagination. Edgar Allen Poe did the same thing, and scores of others, and today we have men giving minute descriptions of their experiences in Tibet and the monasteries of the Himalayas and secrets of the Great Pyramid and other subjects when they have never been out of the state or country in which they were born. What is even stranger than all this is the fact that thousands will read their books and believe their stories, and then write to us and ask us how we can reconcile these "facts" of these writers with the statements which we make.

In recent weeks there has been much said about voodooism, and even some radio plays have introduced the subject with very fascinating attempts to dramatize some of the incidents of voodooism, with such coloring and emphasis as would lead the audience to believe that at least the author of the stories, if not the actors and actresses, had actually witnessed and taken part in some of the voodoo practices. And we are led to believe by encyclopedias and modern writers and radio authors that voodooism had its origin and beginning among ignorant negroes of the West Indies and that in the Republic of Haiti today is the most active center of the voodoo practices. We cannot verify any of the facts that would indicate that Haiti is a more intense and active center than other parts of the world, but we do know that right here in California, in outlying and hidden districts in the mountains, there are groups of foreign individuals who practice voodooism consistently. And we know that even in Pennsylvania there are sections where voodooism is practiced, and the practice has reached even into the city and town population in some places. We know that there are certain individuals, especially book publishers in various parts of America—and especially in Chicago and in an eastern part of Pennsylvania supposed to be a real center of modern occultism—who offer talismans, formulas, instructions and even books pertaining to the voodoo practice for sale by mail, or in a carefully

veiled manner. And we constantly come across the activities of individuals who are practicing some phase of voodooism in their private lives.

We are generally told that serpent worship and the use of human blood are the principal elements or factors in real voodoo activities. But I know this is not true. I know, for instance, that only in some of the very highest rites and in some of the most extreme conditions among the most ignorant of people, the use of human blood is resorted to on certain special ceremonial occasions. The use of the serpent is not for worship so much as it is for symbology, and to create fear and to have a mysterious meaning. Pictures of serpents and symbolical drawings of serpents serve their purpose fully as well, and far more frequently, than the use of a living serpent. And in very few instances do the followers of voodooism actually pay any homage or respect or reverence to the serpent as would be implied by the term "serpent worship."

The really great power and factor in voodooism is sound, and the second factor is rhythm. We see at once in these two factors the fundamental law of all forms of emotionalism, worship and magic. The popularity today of such music as is called "swing" lies in the combination of sound and rhythm. But this was just as true of "jazz" and of the "fox trot" as it is of the strange and mystical dances at Bali or in India, Egypt, Africa or elsewhere, and as it was in the ancient temples where rhythmic chants were used.

But the big difference in this case is that the sound and rhythm of voodooism is quite distinct from the pleasing and harmonious rhythm and the euphonious sounds of modern music. Voodooism is based upon an almost intangible meter and finds its duplicate only occasionally in some of the Spanish or South American music when a stick is used for tapping, or when big drums are used for the rhythm in the background of some other form of music. But when the voodoo drums and tom-tom are set into motion in any section where voodooism has been practiced or where it is understood, those who hear the rhythm are almost automatically set into a state of frenzy that is based upon fear and upon definite interpretation of what is accompanying the rhythm at some remote or nearby place. The other sounds besides those of the drum consist not of chants, exactly, but of weird calls and wails that are more fantastic, more frightening, more soul-piercing than anything that civilized human beings can imagine. We often hear people in the western part of this country speaking of the horrifying minutes or hours they have spent listening to the wail or call of a coyote. But as distressing and blood-curdling as that wail seems to be, it is nothing compared to the wails made by human beings by voice or musical instruments during a ceremonial dance,

or preceding a ceremony, by the official leaders and followers of a genuine voodooistic camp.

Another factor regarding voodooism that is not popularly known is that those who believe very sincerely and devoutly in the voodooistic practices use, either knowingly or unknowingly, certain drugs, or concocted drinks that contain drugs, that have very definite effects upon certain functions of the body, and upon the various objective centers of the brain, as well as upon certain psychic centers of the body. Some of these drugs can be easily administered without suspicion by putting a few drops of an herbal extract into water or other drinks without revealing the presence of the drug by taste or odor. Some of these drugs produce a slow effect and others produce an effect within a few minutes, whereby the eyesight is dulled or made quite irresponsible in the interpretation of colors, forms or distances, while others affect the hearing, causing a definite modification or distortion of the sounds heard and interpreted by the brain. Other drinks and herbs produce a sensation of semi-paralysis, much different from the drugs that are used as opiates; while on the other hand, some of the drugs used do deaden all of the senses and cause a mental and physical sensation of absolute freedom, joy, happiness and superiority.

But the real, serious drugs used are those which can cause a human being to gradually enter what appears to be a cataleptic state or a state of suspended animation in which the eyes become glassy, the pulse becomes almost impossible to detect, the breathing is so slow and so light that it is hardly noticeable, and the body becomes so rigid that in an hour or two the casual investigator would feel sure that the person had actually passed through transition and that rigor mortis had set in, and that the person was "dead" in every sense of the word and ready for burial. Yet these persons still have some degree of consciousness and hear and understand a few things, but can make no response because there is no nerve reaction to any mental stimulus.

The use of this drug permits the high priests and tricky leaders of the voodoo cult to administer it unknowingly to some victims and then to make a great ceremonial over the seeming "death" of the individual with an even greater ceremonial and elaborate program relating to the burial in the ground of the body of the "deceased," witnessed by the hundreds of followers and with every emphasis given to the incident as a warning of what may happen to others who violate the voodoo rules, or who do not practice them sincerely, or try to escape from the voodoo influence. But even a third ceremony is performed, which is always more frightening, more startling, more impressive and seemingly more magical than any of the others. About seven days, or one phase of

the moon after the elaborate burial in the ground of the "deceased" body, it is secretly taken up again and another drug in fluid form poured into the mouth which partially revives it from its state of suspended animation or almost total paralysis, and the person is then brought forth very dramatically and with magical rites into the center of a voodoo camp ceremonial meeting and made to move and even to utter some guttural sounds. This demonstration of the ability of the "dead" to walk and talk under voodoo influence frightens the followers into believing that the voodoo priesthood can do almost anything, including the curing of disease, as well as the causing of disease, the raising of the dead from the grave, and similar miracles.

But even those who are not followers of voodooism but live near the camps or sections where such rites are practiced soon come under the influence of the sound and rhythm of the voodoo drums, horns, flutes, and chanting. They are often awakened in the early morning hours by these rhythmic sounds, and my notations show that some of the vowel sounds used in chanting and some of the musical notes used by the instruments are especially selected because of their influence upon the psychic and nerve centers of persons who hear them. Thus a horrible dread and fearful condition, accompanied by a sense of weakness and disturbance of the vitality and nervous system comes over those who hear the sounds, and the result is that they find themselves hardly able to protest or to do rational thinking or to do otherwise than submit to the influence of the time. Often many innocent persons who are forced to live near such communities and who hear this sort of music and chanting at night are led out of their beds toward the camp like persons walking asleep. They hate the condition toward which they are being led, but find their resistance so broken down by the notes of music and sounds and rhythm that they are simply attracted while their will power is completely overcome. They seem to find no relief from their agony except by wending their way toward the center of the ceremonial activities and beginning to sway their bodies in rhythm with the others and in rhythm with the music and to participate in as many of the other features of the ceremony as they can. It is unsafe for individuals living near these camps to drink water from any open springs, or from any common sources of supply or to eat vegetables from an open garden. All of these things can be easily drugged and tampered with. In some sections where there are many flies or mosquitoes, or other insects that have a tendency to bite or puncture the flesh of human beings, the voodoo priests and their workers place large boards covered with honey contaminated with drugs in open places to attract and feed these in-

sects before they make contact with human beings, and in many instances persons have been drugged by the innocent bites of such insects as well as definitely poisoned.

The motive back of all of the voodooism of the priests is not easily analyzed. There is a large degree of commercialism connected with it because these priests and the entire priesthood do manage to get away from their victims and followers everything of a material value such as jewels, even watches and rings, and of course any form of currency and often deeds to property. But even very poor persons are enticed into the craft, not from a commercial motive but for some fantastic idea which makes the voodoo priests like to see suffering and to see will power broken down and to see human submission. There are certain forms of demonology that enter into the voodoo practices, but nothing seems to give a real voodoo priest greater satisfaction than to see a strong-willed, healthy, normal person gradually succumb and become a victim of the rites and practices. Such a victim gradually abandons all hygienic cleanliness, all care of self, and even gradually refrains from combing his or her hair, shaving, dressing properly or eating properly. For this reason, many of the followers of the priesthood are physically unclean and morally lax. The degree of obscenity that enters into the voodoo practices is not because there is any love of immorality or unmoral practices or that there is any intense desire for sexual relations of a very broad and liberal nature, but because of a complete inhibition of all of the cultural and characteristic traits of civilization. The victims become as primitive in their ways of living and caring for themselves as the primitive man of thousands of years ago.

These victims gradually come to believe everything that the priests tell them; they pin their faith in the use of certain vegetables to produce miracles, in the wearing of charms, in the repetition of magical formulas of strange words, in the power of the priests to do things by merely demanding that they be done, and in the influence of invisible entities which can be invoked and are supposed to be invoked by the priests. But since they are invisible and intangible entities, the victims cannot offer as an excuse their inability to see these entities.

Psychologically, we probably should say that the whole of voodooism is a fanatical religion reduced to a form that includes physical suffering on the part of the undeveloped. The fakirs of India, on the other hand, believe that the suffering of the flesh and the negation of the flesh leads to spirituality, and these fanatics torture themselves and never attempt to bring suffering to any other human being. The crafty priests of voodooism, however, enjoy all of the luxuries of life

that it is possible for them to secure, and avoid every form of suffering and pain. They very often make demonstrations of what seem to be the infliction of severe cuts and burns and of bleeding, but in every instance that I have investigated it was a form of trickery, and the priest was merely deceiving his followers. I have seen some of these priests sleeping in far more comfortable beds, and eating better meals than would be permitted to any of their followers, but of course this is done in secrecy. But it is generally conceded that it means instant death or magical burial for any follower or neophyte to enter the home or private quarters of a priest. None of these priests are extremely wealthy, and in fact they have no need for an accumulation of wealth, for as long as they live and can have a voodoo camp they live like parasites on the things owned and possessed by their followers.

The priests do have some background of learning, and they do have the ability to read in several languages, for I have found that some of their mystical talismans containing formulas of words were copies of Latin chants used in the Middle Ages by various other cults, and which, upon interpretation, have no bearing whatever upon voodooism or the use to which they are put. They are also learned to some extent in chemistry and in the use of herbal extracts and in the preparation of poisonous potions, and they have become very learned in the use of musical sounds and rhythm. They are also excellent students of human nature, and quick and accurate judges of human character. Strange as it may seem, they welcome the investigations and spy prowlings of so-called scientists or scientifically trained individuals because sooner or later they can mystify these persons by what appear to be scientific miracles, whereas the more or less ignorant person would doubt the demonstrations that are made and remain quizzical. Many soldiers and army officers, government officials and tourists of culture and education have been inveigled into these voodoo camps and have never emerged. When seen after years of residence in the camps, they appear to be the most broken-down, emaciated, unintelligent, uncultured human beings that one could find. In interviewing some of these persons who are trying to understand the mystery of the spell, they frankly admit that it is less effort, mentally and physically, to continue on as a follower of the voodoo practices than to try and break the spell.

To think of such things going on in civilized countries like America and England, France, Germany or Italy today is difficult indeed. But to think that men who pose as metaphysical, occult and mystical leaders of uplift thought should publish any books containing such magical formulas or offer for sale talismans of any kind or

charms of any kind right here in America is deplorable. But these things are always offered for sale by men or organizations that clothe themselves with a scientific terminology and reputation, and pose as highly educated and trained in the real principles of life. One of them in the eastern part of the United States even posed as the head of some medical colleges or schools, and claimed to have many degrees. And yet he offered for sale talismans of various kinds and had ceremonies in the open in which the serpent was used as a decoration, and in which strange costumes and dancing or rhythmic motions and perambulating were used, without anywhere using or permitting the use of the word voodoo. But the law of Cosmic justice and Karma sooner or later demands its compensation, and especially in the case of men of better education, and who are deliberately helping to wreck and ruin the lives of human beings for merely commercial purposes.

Voodooism is a thing separate and apart from black magic, which is purely a theoretical, non-existent form of practice which depends for its whole power upon an individual's fear of some unknown elements. On the other hand, voodooism is actual and real in its practice and application, and in the use of psychological and psychic principles, perverted and retrograded to the lowest degree.

So you see, the Rosicrucians have much work to do in the civilized world in helping men and women to understand that the mysteries of life, the psychic principles of life, and the real spiritual truths of life can be studied and developed in their pure form, to the advancement and protection of the human race and to the gradual dethronement and destruction of voodooism and similar other horrible cult practices.

### Secret Chambers of the Great Pyramid

Recently we read in an astrological magazine that the editor of it was forming or organizing a new mystical society in North America, and that he, too, claimed that he was a special and only authoritative representative of the Great White Brotherhood, with permission to reorganize all the schools of mysticism in North America, to dissolve or destroy all the other schools of mysticism and metaphysical wisdom, and to become the chief great American leader of a new great mystical movement.

In the last twenty-five years we have noticed, heard and read about at least a dozen self-appointed representatives of the Great White Brotherhood who claimed that they had been given permission to take over or dissolve all the other mystical movements in North America and become the sole and only leaders of all organiza-

tions, including the AMORC. All of these leaders have flourished for six months or a year and then disappeared. Some have succeeded in taking some of the new neophyte members of AMORC who thought there was some royal path to great wisdom. But in the end, we find the AMORC membership constantly increasing, and not one of these self-appointed leaders causing us any serious deflation of our membership or any serious effect upon the progress of civilization in America.

But this Canadian gentleman makes a few claims that we cannot believe Americans, or intelligent citizens of any country, will accept. He states that he has certain charts, diagrams and instructions of great mystical and scientific importance that were "obtained" or "secured" from a secret chamber in the Great Pyramid in Egypt. There are two facts in such a statement that warn the intelligent person to beware. In the first place, if any chamber in the Great Pyramid contained any manuscripts, charts, documents, instructions or anything of that kind they could not be removed or copied or extracted or photographed without permission, first, of the secret brotherhood of Egypt which carefully guards and protects the Great Pyramid, and secondly, of the Egyptian Government itself, and of course, thirdly, the British Government. Our members who recently visited the Great Pyramid in person and were escorted to certain parts of it know what would happen if any individual attempted to remove a single small stone from within the chambers of any part of the Pyramid, or attempted to make tracings of the walls or any of the writings or hieroglyphics. He would have to show his qualifications, reasons and purposes, and get permission, and what he had copied or photographed would be reviewed or examined before it was allowed to leave the country. The idea that any secret writings or secret charts, or anything that no one had ever discovered before, or the contents of which no one knew anything, had been extracted or transmitted or removed from the Pyramid without anybody else in Egypt or any other part of the world knowing anything about it, except the gentleman who secured them, is such an absurdity that we cannot imagine anyone taking it seriously.

But in the second place, the idea that there are any secret chambers in the Pyramid that have not long since been examined minutely and are not known to every explorer and scientist and every mystic of Egypt is also ridiculous. Light waves of various kinds and electrical waves of various kinds have been passed through the Pyramid, transmitted through the Pyramid by various processes, and the measurement of their intensity and of the actual known degree of interference has been measured, and thus every channel, every

open space, every possible chamber or small excavation in the heart of the Pyramid or any part of the Pyramid or in the base of the Pyramid is known very precisely and registered in various charts, and every one of these openings or chambers or excavations or passageways has been described in scientific books and in various treatises by explorers and expeditionary parties. Therefore, the statement that there exists some secret chamber in the Pyramid from which great mystical knowledge has just recently been extracted, and which constitutes the foundation of this new organization, is certainly a fantastic idea which only those of fantastic minds will accept.

In writing to the editor of this magazine and this leader of the movement and telling him what we knew of the Pyramid and of the nonexistence of secret chambers and of the extraction of any secret manuscripts, charts or diagrams, we told him of the various methods by which the entire interior of the Pyramid had been scientifically explored, and of the facts we knew about the Great Pyramid. The man had the effrontery to reply to the effect that Rosicrucians may know something, but that there are many things of which they know nothing. He belittled the knowledge we have of the Great Pyramid, he belittled the fact that the Emperor is a member of the Secret Brotherhood of the Nile, and that we have members there who took part in the explorations and excavations of the Great Pyramid, and he gave no credence to the fact that our own Supreme officers and investigators were present in the Great Pyramid on September 16, 1936, when one of the most important occult and mystical events connected with the history of the Pyramid was scheduled to take place.

He also accused AMORC of having no knowledge of Cosmic rays, of light rays, of electrical waves or of the law of colors. Imagine this, a man who is not connected with any scientific organization or laboratory, talking this way about an organization that has here at its Headquarters one of the largest and most complete light laboratories for the study of light and color that there is anywhere in the country, and about an organization that has designed and invented the most complete and elaborate Cosmic Ray machine science has ever seen, for the measurement, detection and registration of Cosmic rays, and which machine we sent to all parts of North America to be demonstrated to scientific institutions and before the public and which received scientific acclaim everywhere. But this man in Canada wants his followers and readers of his magazine to believe that AMORC, with all of its scientific knowledge and all of its laboratory work and all of its scientific equipment, and with all of its branches and learned men in all parts of the world does not begin to have the knowledge he

possesses, and which has made him famous as the almost unknown editor of a practically unknown little astrological magazine in a part of Canada. He even intimates that AMORC has become frightened and alarmed at the vast possibilities of his power and authority as a new representative of the Great White Brotherhood.

But the amusing thing about it all is that he claims there not only does exist a secret chamber in the Great Pyramid, which no scientist or investigator has ever been able to find, and of which he is the sole and exclusive discoverer, but that these charts, diagrams and mystical information contained in that chamber were transmitted to him, not on paper, not by photographs, not by tracings or not by stealing the actual documents and manuscripts from the chamber, but by the marvelous occult beams of "transmission by rays of light." He says that he is ashamed to think that the Imperator of AMORC and its great officers do not know that such marvelous information and knowledge contained in a vault or secret chamber of the Pyramid or anywhere else in the world can be transmitted to him or to someone else on a "light ray."

One of our members who has seen these charts, diagrams and other things in Canada noticed that they were drawn or written on common ordinary machine-made American or Canadian-made paper, with pencils or crayons or water colors of quite a normal materialistic nature, and with little or no skill and revealing nothing that was either scientific or illuminating. Just how the "light ray" could transmit from Egypt to Canada the diagrams and drawings and peculiar looking curves and straight lines and colored areas that are contained in these so-called mystical charts is something that we do not understand, and probably never will understand. AMORC and its leaders may be very, very stupid in regard to such occult transmissions. Maybe it does take a newly appointed, secretly appointed, and practically unknown representative of the Great White Brotherhood to receive such transmissions.

We remember that the last gentleman who arose in Canada a few years ago and claimed that he had been appointed by the Great White Brotherhood to absorb all the mystical movements in America, and to be the savior of the Western World—and who also claimed to have information transmitted to him by light—was found afterward to be depending upon electric light in his little room to enable him to work out his charts and diagrams, and that when the greater light did come to him, it came through the windows of a courtroom where his organization and all of his activities were dissolved by a Dominion Court, and he was glad to get out in the brighter light of the open sunny country eventually and hid himself away into oblivion.

There is another movement in America claiming that the Ascended Masters are delivering to it and to its followers marvelous things by means of a "light ray." I hope these organizations do not get into conflict over their rights and exclusive reception of these light rays, or that the light rays do not get crossed and one of them receives things that were intended for the other, because in that case there would be a terrible exposé of intrigue. But while these organizations are depending upon some unknown mystical light ray to transmit their secret documents and information to them, AMORC will continue to depend for its documents and charts and logical reasonable knowledge and instruction upon handwritten documents and hand-lettered parchments and privately printed manuscripts that come to us by means of the mail or express from known chambers and known hands in a perfectly normal and logical manner.

It is always strange to us how these new organizations can receive so much valuable matter by means of "light rays" or "violet rays," but when it comes to the financial support of their organization, or to their own personal support, they have to depend upon the currency of the land, transmitted by mail or by hand, in a perfectly natural and normal form, and that the light rays and violet rays seem to absolutely fail to transmit gold or silver of a negotiable form. And yet those who had to make the contributions of gold or silver or paper currency to these individuals in these organizations in the material form used in the land, evidently do believe in the possible actions and transmitting power of "unknown light rays" otherwise they would not supply the gold, silver and currency for a temporary period until their awakening comes. Certainly we human beings in civilized lands are a strange mixture of gullibility and suspicion. We have our suspicions about the most honest, frank and fundamental things such as the existence of God, and the immortality of the soul, and the immutability of natural laws, but we are easily convinced and thoroughly gullible in regard to the unknown and mysterious powers of some individuals and of some factors of the energy in this universe.

### Black Sheep in Our Order

One of our members living in Johannesburg, South Africa, presents to us this afternoon a very interesting question. He asks: "At what stage in a member's advancement in the Rosicrucian degrees can he be regarded as having advanced beyond the possibility of becoming a black sheep, or violating any of the Order's pledges?"

Now this brings to mind a number of other similar questions that I believe I can answer at one time. Just a little while ago in answering

correspondence I had a letter from a member who wanted to know whether some very fortunate things that had come to him unexpectedly recently were the result of his becoming a member of AMORC. In my reply to him I frankly told him that while it was nice of him to feel that he was already receiving rewards from the Cosmic because of his affiliation with our organization, we did not want him or anyone else to believe that merely becoming a member of the Rosicrucian Order would change an individual's "luck" overnight, or that fortunate things would begin to occur and unfortunate things cease.

I further explained to him that any benefits that come to any individual member of the Order come because of one or two, or possibly three, definite points. First, when an individual becomes anxious enough to improve himself and to purge himself of his weaknesses and wrongdoings to learn how to take advantage of his higher abilities and cooperate with Cosmic and natural laws, he allies himself with the Cosmic, and thereby attracts continuous improvements, and protection that naturally results not from his mere membership, but from the attitude he has taken by affiliating himself with the organization and carrying on the studies and exercises.

I might compare this point for analogy to what happens when a soldier joins the United States army and goes over seas to war. The conditions he has to contend with in the way of uncomfortable sleeping conditions at times, poor food, possible illnesses, and frequent injuries and pain and suffering, are not visited upon him by the Cosmic or God, or by any spiritual law merely because he became a soldier, or merely because he "joined the army." The things that he suffers after he has joined the army are a result of his association and his affiliation, and a direct result of having allied himself with or attuned himself with the conditions that are unfortunate.

In other words, if he had not joined the army, but by some means had been permitted to go to camp with the army on the other side and enter the battlefield and live and sleep with the army in the trenches, he would have suffered the same unpleasant conditions, the same privations, and the same injuries as though he had actually joined the army. And the same argument is true regarding an individual and his connection with Rosicrucianism. If a man or woman actually followed our teachings and practiced the exercises and attuned himself with the Cosmic, and lived the proper mental and spiritual life, as outlined in our Rosicrucian work, and if he did everything else that a Rosicrucian does in carrying out the teachings, and yet did not actually join the Rosicrucian Order, he would receive just the same benefits that any one of our members receives.

We have said over and over that it is not necessary for a person to join the Rosicrucian Order, or any similar organization, in order to live happily and to attune with the Cosmic, to receive Divine inspiration and improve his condition in life, and to have many of the Cosmic blessings. We have distinctly stated also that the Rosicrucian Order is not the only school, system or organization that has helped, and at the present time is helping, individuals to improve themselves and become attuned with the Cosmic and receive Cosmic blessings. But we do say that by affiliating with the organization an individual receives quicker, better, and more efficient instructions, and more cooperation in his progress and development, guidance, and the happy companionship of like-minded persons, which gives him encouragement and confidence. Many persons have attained and developed a broad general education without having gone to college or universities, but those persons have had to work more deliberately, under greater difficulty, and more slowly, and with a less degree of efficiency than as if they had been able to go to a college or university and have the proper guidance, books, instruction, and proper companionships and associations.

But it is absolutely wrong for anyone to believe that he receives any special Grace of God, or any definite form of salvation or protection by merely joining a Christian Church, or any other church, or that he suddenly becomes wise and learned by matriculating and being admitted to a college or university, or that he becomes mystically developed and Cosmically protected and benefited by becoming an active member of the Rosicrucian Order or any similar organizations. Joining the organization is but the first step. It is what the individual does for himself, and the manner in which he develops and lives the life that constitutes the real progress and unfoldment in each individual case.

However, there are so many avenues for good, and so many ways and means pointed out in our monographs for members to contribute to the world's happiness, to render unselfish service, to develop psychically, spiritually, and individually, that the sincere, loyal student through his membership and his devotion to the work does attract fortunate Karma, fortunate blessings, and Cosmic cooperation and help. But he must earn and deserve those things by something more than merely being a member.

Now in answer to the question brought up by the Frater in South Africa: After an individual becomes a member of the Rosicrucian Order he proceeds to develop in accordance with his inherited natural abilities that he may carry over from some previous incarnation, or from the character and good training of his parents, and in accordance with his devotion to the studies and



application of the principles. No two members develop precisely alike in regard to time or quality. Some members in the earliest degrees develop more in some psychic faculties than other members in the higher degrees. Some become deeply sincere and devotional to the work in the early degrees, while others acquire this only after they have struggled along for quite some time and purged themselves of false beliefs, misunderstandings, and a tendency to yield to temptations. Therefore, there is no point in the progress through the degrees of our Order where we can say that a member should become immune to temptations and immune to the human, or shall we say, materialistic tendencies or temptations of the world.

All of us are born with these primitive instincts and tendencies among which are hatred, envy, jealousy, covetousness, love, admiration, hero-worship, devotion, reverence, sincerity, loyalty, disloyalty, selfishness, aggrandizement, and others. Even the little child in the crib has a tendency to show in its early months of life a quick and spontaneous admiration and reaction for bright and scintillating things, and throughout our lives this primitive instinct to admire and approve of the bright and scintillating things leads us into many by-ways and errors. The gilded things of life tempt the young people and adults alike, and as we grow older the nature of the gilding changes, and while it is true that the adult no longer reaches out as does the baby for the bright silver moon in the skies, he still reaches out for something that is seemingly bright and scintillating and just as unreal as the moon's apparent proximity to the baby.

The purpose of the Rosicrucian Order is not to unite into one body those men and women who believe themselves to be of a superior nature spiritually, or of a more highly developed intellectual nature, or of a quality of character that is beyond temptations. The purpose of the Order is to bring together men and women who frankly admit to themselves (if not to anyone else) that they have weaknesses and temptations and errors of judgment that they wish to overcome or wish to purge themselves of, and thereby improve themselves. So we all come into the organization with our hands blackened and our characters spotted, and our minds poisoned through inherited ideas, through materialistic training, through the sins of the world, and through our experiences with our associates and companions. Not one of us has yet attained a degree of perfection, and for that reason we are all minus wings and white robes of the spiritual description. And those who make the slowest progress in psychic development are not to be considered those who have the greatest amount of impurities in their systems, mentally and spiritually and

psychically, and those who make the most rapid advancement and progress are not to be considered as having been almost saintly born and practically pure in physical nature.

There always have been back-sliders and those who consciously or unconsciously fall by the wayside. In every great spiritual movement, and in every movement for the personal uplift and improvement of the individual they are to be found. We may examine such an individual psychically and spiritually today and find that he is absolutely free from any bias, hatred, envy, jealousy, or other evil or wicked tendencies, and he may remain that way for some time when suddenly something will occur, and the devil's voice may seem to whisper in his consciousness, and on the spur of the moment he will unconsciously or, after considerable thought, deliberately, yield to temptation and fall back into the most primitive instincts and tendencies.

Therefore, there is no point in our studies where we can say with absolute sureness that we believe that the individual member will not violate some principle of the organization, or even some principle of character or morals. We can say quite surely of a great many of our members that they have reached a point where they will refuse to do certain things under certain conditions, and refuse for a long time to yield to certain temptations; but still even those persons may yield to some other forms. Conditions and circumstances sometimes cause individuals to feel that the temptation is a very mild one, and that yielding will not be a serious thing, and will bring some pleasure, benefit, and profit, and that Karma will be lenient with them, and therefore, they will yield. And then after they have taken this first step in yielding, they take a second and third one with less thought and meditation, and less resistance and reluctance, and so they begin a rapid slide down the hill into very serious predicaments. Many of the persons who do yield in this manner learn valuable lessons from their misconduct, and then determine never to do it again and become stronger through the experience. Others become encouraged to yield occasionally because of the mere fact that they have yielded once and Karma has been lenient with them.

This is all that I can say in this regard, but we are all hoping and striving to overcome such inherited primitive tendencies and weaknesses so that we will not yield too often or too greatly, and some day we will reach the point where we will not yield at all.

### The Removal of Tonsils

From questions that have been brought to me and written to me during the last few months it seems apparent that I have made myself mis-

understood, and that some of our monographs are not just as clear as they should be in regard to some points, and perhaps some of my former discussions here in the Forum have not been quite as clear as they should have been in regard to tonsillitis, and the removal of the tonsils.

In the first place, let me say that as Rosicrucians we do not believe in the removal of any organ or any part of the body unless it is absolutely necessary. Generally speaking, it is a wrong practice to remove some part of the body just because there is an abnormal condition. Consult any engineer or owner of a large piece of machinery and ask him if he thinks it is logical to remove a piece of the electrical or automatic equipment or machinery every time he finds it is operating poorly. If he did that he would soon have only a few parts of his machinery left, and those few parts would not run at all.

In the second place, it is wrong to assume that God has created or given to us any small part or section of our bodies unnecessarily. Millions of persons still think that the appendix is an unnecessary part of the body simply because physicians and scientists have been puzzled for many years as to what the functioning of the appendix really is, and therefore conclude that it is really unnecessary and may just as well be removed. On that basis there are at least twenty other parts of the human body that might be removed, because there are at least twenty organs of the body whose functioning and purpose it is difficult to discover. You realize, of course, that you cannot analyze and watch and discover the functioning of an organ after the body is dead and has been cut open for examination, or if the person is under ether and more or less unconscious and the body is not functioning normally. It is like trying to study the moving parts of a big engine after the power is turned off and the engine is standing still. For many years physicians did not know what the spleen was for or why we had a spleen. In some medical schools not many years ago the teachers of physiology and anatomy used to say, not knowing what the spleen was for or what it really did, "We will pass over that organ and take up the study of another organ." In those days it is strange that physicians did not advocate removing the spleen just because they did not know what it was for, and therefore looked upon it as an unnecessary organ. Today we know that the spleen plays a very important part in our lives and bodies.

Now while it is true that every little organ and gland has a particular part to play in the body, it is true that some of these organs become diseased or injured, or so paralyzed or atrophied in their action or size, that they become an interference or source of trouble instead of a help. In such cases they should be removed or else treated

in some way to make them active again. Every time an operation is performed on the abdomen or throat certain injuries result in spite of the good that is accomplished. For instance, an inflamed appendix should be removed. There is no question about it, because that inflamed organ will do more harm than it could possibly do good. Hundreds of persons have had the appendix removed and say they have recovered from the operation and no harm was done, and only good resulted. But they are mistaken in that regard. Even though the inflamed appendix was removed, and therefore the functioning of the intestines and other parts of the body improved, there were many nerves and blood vessels severed by the operation and these do not grow together again, and there is always an area in the body around the incision that becomes abnormal as a result of the operation. Common sense will tell you that no part of the human body is perfect after it has been cut and abused, even if it was a small and poisonous part that was removed.

Now the tonsils have a very important functioning in the body, and it would be ridiculous and absurd to say that the tonsils can be removed from the body without doing any harm to the body. But it is also absurd and ridiculous to say that no matter how badly inflamed, poisoned, or toxic the tonsils may be, it is better to leave them in than to take them out. Both kinds of argument are extremely ridiculous. There are conditions in which the tonsils are so inflamed and enlarged, and so interfere with the proper breathing and proper swallowing of food and the proper filtering of poisons from the system, that they are detrimental to good health, and when tonsils become saturated with poisons and the poisons begin to spread throughout the system, they do far more harm than any good that could be accomplished by keeping them.

On the other hand, this idea of removing the tonsils just because a person has a sore throat, and they are inflamed for a day or two, is also ridiculous. I know of many, many cases where physicians, and nurses, and especially school nurses, have advised persons to have the tonsils removed because they were inflamed, and after a few days, or a month's treatments their health has come back and the enlarged tonsils have reduced in size, the inflammation has disappeared, and the persons have continued to live many years without any more trouble from the tonsils. If the tonsils had been removed as suggested, the persons would have suffered a loss inasmuch as their health would have been worse to some degree without the tonsils than as if their tonsils had remained.

But there are cases where the tonsils become enlarged and inflamed very often and stay in-

flamed for two or three weeks out of every quarter of a year, and the slightest cold or weakness in the body seems to enlarge the tonsils and cause them to be inflamed and poisoned. It is somewhat like a chronic condition that repeats itself many times during the year. In such cases the tonsils should be removed because they are the kind of tonsils that have broken down in their strength and are unable to keep themselves healthy and functioning properly, and for that reason they are poisoning the body. When the tonsils do poison the body they send poison and pus into the blood stream that finds its way into every organ of the body, including the heart. This causes headaches, poor eyesight, poor hearing, poor digestion, poor nourishment, and poor elimination of all the acids and poisons from the body. When such chronically infected or enlarged, inflamed tonsils are removed, the person immediately begins to improve in alertness of mind, appetite, weight, and every other way.

The removal of tonsils is not a serious operation if performed in a hospital, or by a surgeon at home; however, it is performed more easily in a hospital, and in two or three days the patient is fully on the way to recovery. It is an unpleasant operation in a way, and it is inconvenient, but it is over so soon that it is foolish for an individual to suffer with enlarged tonsils and risk being choked to death during sleep at night, or while eating.

So our protest is against the unnecessary removal of tonsils merely because they are swollen or enlarged on one or two occasions, and against the fad that was developing here in America of removing tonsils every time there was a sore throat or an indication of a sore throat. Up to last year there seemed to be a fad among the school nurses and teachers and physicians to have every young person who seemed to have a sore throat have the tonsils removed. It was like the fad that broke out some years ago which caused so many people to have appendix operations just because they had a slight inflammation or tenderness in the abdomen or intestines. But our protest against the removal of tonsils should not be taken as an indication that under no circumstances should the tonsils be removed. That is an absurd viewpoint, and is so extreme that it would be inconsistent with the other rational ideas held by the Rosicrucians.

Furthermore, the removal of the tonsils does less injury to the body than the removal of almost any other part or organ of the body. Sometimes these tonsils are removed with a small knife, and sometimes by electrical burning, and sometimes by other methods, but there is no other part in and around the throat that is seriously injured by the removal of the tonsils. This is not true about the removal of other organs and parts of the body.

So, if any individual's, and especially any young child's tonsils are inflamed or infected on frequent occasions, they should be removed. It is true that Rosicrucian and metaphysical treatments generally can reduce some of the inflammation, and cause some of the poison to pass out of the system, but where there are tonsils that become quite frequently swollen and inflamed, it would mean continuous treatments to correct this condition, and in the meantime some of the poison and infection would get into the body. The cleanest, quickest method of relieving the body of the cause of such infection in the body is to have the tonsils removed.

And please remember that it is not necessary to go to some expensive specialist or advertised physician who claims to specialize in the removal of tonsils. Any good, licensed physician can perform such an operation efficiently in any hospital, and there is no need to go into any expensive method of consulting a specialist who may or may not be different from any other good, reliable physician who attends to any of your needs.

### Mourning For the "Dead"

This morning one of our members from Ohio rises to present this question: "Does it indicate that one is hard or heartless and unmerciful because one does not cry and mourn in the presence of 'death' or while attending funeral services?"

Here we are confronted with a peculiar situation and a very contradictory one which is inconsistent with the principle allied to it. Throughout America and throughout most of the Western World the average individual is influenced in his religious and other philosophical thinking and acting either by the Christian religion and its tenets and doctrines, or by other religions that are very much like the Christian religion in regard to mortality and immortality. Here in America and in England millions of persons proclaim in their creeds and doctrines and in their recital of these things that "there is no death," and yet, with this idea sung in songs and repeated in rituals and firmly subscribed to by the members of churches, these same churches and individuals conduct funeral services in which the statement is repeated and reiterated that "the individual about to be buried is dead."

I have been obliged to attend many religious funeral services for persons outside of our organization in the last ten years, and I never leave one of these funeral services without realizing how thoroughly "dead" the funeral service made the departed individual. In other words, everyone present was deeply impressed, over and over again, with the idea that the departed one was "dead." I do not believe that in more than one case out of several hundred did the clergyman

and the other persons conducting the funeral service attempt to imply that the individual lying in the casket was not "dead." In most cases, as the funeral service continued, the departed individual was buried deeper and deeper into the ground and made more "dead" than one could imagine. The whole service, therefore, was depressing, and there was not one glimmering bit of light in thought or action to imply that the departed individual still lived in accordance with Christian doctrines or even in accordance with Jewish doctrines. This horrible inconsistency is certainly something that is difficult to contend with. The deep mourning that always surrounds such a service, the mournful music, the despondent attitude of the relatives, the depressing statements of the clergyman or priest, the black draperies, the long heavy veils, the extremely solemn attitude, are all things that are inconsistent with the idea occasionally expressed by the priest or clergyman that "the transition is merely a change from this life to a higher and better one and that the departed one now lives in the company of the angels, or is in the Consciousness of God."

If the theological contentions and Christian doctrines are absolutely true in all of their beautiful wording, then we might almost expect to hear a band play joyful music at a Christian funeral for we should rejoice in the fact that the departed one has attained something we have not yet attained in the way of sublime happiness, freedom from pain and suffering, and exaltation and eternal life. The last thing we should hear at such a funeral would be the idea that the person is "dead" and does not live, and therefore that we should mourn his departure and that his immediate relatives or wife and children should wear black veils and go about with extremely sad countenances.

It is evident that in recent years the form of extreme mourning adopted by widows and mothers and near relatives has been greatly modified. I found on investigation some little time ago that the manufacturers of heavy, wide mourning veiling have had their sales so greatly reduced in recent years that some of the heaviest mourning veiling is no longer made, and they claim this is due to the fact that in civilized countries the extreme mourning and hypocritical wearing of long heavy veils in public has been changed.

Now from the Rosicrucian viewpoint we find that it is but human and natural to feel sad at the funeral services and last rites paid to the honor and name of a departed person. No matter if the individual has risen to immortal light and eternal light in some joyous plane of consciousness and is free from all suffering, pain, worry and grief, still we can be sorry and feel sad at

the loss of the companionship and the intimate friendship of the one who has departed this life. I have seen similar grief when persons have left this country to go and live permanently in some foreign country.

I will never forget the time when the boat on which I was crossing the Atlantic Ocean stopped at an Irish port to take on some emigrants departing for America. The old fathers and mothers and near relatives who were saying goodbye to the younger people who were leaving Ireland to live permanently in America were deeply grieved. Their tears, their fond embraces, their sadness and sorrow affected all of us, and we felt deeply for them. There was no thought in their minds or hearts that the ones who were departing might "die" but the very thought that they would no longer have their friendship, companionship and intimate contact was something that really brought sorrow to their hearts and made us, who were mere outsiders, feel sorry also. Probably we should have laughed and sung songs of joy at the fact that these young Irish people were going to a new land, a new country, with new opportunities where they would be extremely happy. But we could not laugh, even though the young people themselves tried to smile in order to cheer their relatives who remained on the pier. We did feel sorry for their departure, but I am sure that with all the sorrow that was in the hearts of their parents and relatives who remained behind, not one of those relatives would wear a long black veil and use black-bordered handkerchiefs and black-bordered stationery and all that sort of thing, as we find was customary here in America a few years ago in connection with the transition of a relative.

Whenever our own Rosicrucian funeral service is conducted for one of our members, it is conducted with extreme reverence and respect and the funeral ritual is very beautiful and impressive. But all the statements made by the one who is conducting the service are cheerful in regard to the prospects for the departed one. And while our sympathy is extended to those who remain behind, it is not on the basis that the one who is departed is gone from our consciousness, from our sight, from our contact forever. And, of course, the words "death" and "dead" are never used in our ritual.

Certainly it is not an indication of hard-heartedness or indifference or lack of mercy because an individual does not cry at such funeral services or any funeral services. I have been moved to tears at some of our own services, as, for instance, when we had the Rosicrucian funeral service for our departed Sovereign Grand Master, Clement LeBrun. I was conducting the service in our large Auditorium and I was deeply moved and gave vent to tears and sobbing. But

it was not because of the condition in which he was, or his future condition, either physically or spiritually, but because I deeply felt and deeply realized the lack of contact with him in an earthly, human sense, and I also realized how I would miss his companionship, guidance and friendship in the days, months and years to come. But there were many who did not cry, and if I had not shed any tears, it would not have been any indication of what was in my heart. I am very easily moved to tears on any sad occasion, and I am just as easily and quickly moved to laughter and joy. My nature is one of extreme emotion, but this in no wise indicates what I feel in regard to the transition of one of our Frates or Sorores.

Even a few months ago when I went East to attend the funeral and last rites of my own dear mother, I was moved to shed a few tears as I realized the effect her departure would have on my dear old father, because I knew he would deeply feel the loss of the companionship he had had for so many years. But there really was joy in my heart as I thought of the relief that had come to my mother and of the wonderful experiences that awaited her. I did not wear any mourning at that funeral, and I have not worn any mourning since. Whatever I feel is better indicated in my heart and in my reverential memories of my mother than in any outer expressions I might make of a formal or informal kind.

### Saint-Germain

There is something I want to bring before the Forum this afternoon that may be quite surprising to you and to many of our Forum members and our Forum family. I had no idea until I read some recent letters written to me as inquiries that there were persons in the United States, and possibly in other countries, who have been reading recent "I Am" literature and similar discourses who believe that Saint-Germain was a canonized saint of the Christian Church. I think that is the most ridiculous thing that has ever been brought to my attention by persons who claim they have been attending certain kinds of public lectures and reading so-called Master mind literature. The name Saint-Germain is just a family name, and the word "Saint" as the first part of that name has nothing to do with the religious title that is conferred upon holy persons who have been canonized by the Christian Church.

There were many individuals in different centuries who bore the family name "Saint-Germain." Some of these were related very closely to each other and some were not. The so-called "Ascended Master" who bore the name "Saint-Germain" was one of these many persons with that family name.

Our readers should know that in the correct and technical presentation of that name, a hyphen appears between the word "Saint" and the word "Germain." The name is not spelled "St. Germain." I do not know who is responsible for the idea that this great mystic philosopher and scholar and linguist and diplomat was an ecclesiastical saint. Some of the modern book-selling propositions have painted very grotesque and ridiculous portraits in words regarding this man Saint-Germain, but only by reading between the lines in an absurd way could anyone come to believe that he was a canonized saint or that he was any holy person in a religious and ecclesiastical sense. But it seems that a great many do believe that, and therefore they put him on a par, on an equal basis, with Jesus the Christ, who is also being referred to nowadays as an editor of some of the magazines issued by these publishing houses, and if we would believe all of the modern literature we read, Saint-Germain and Jesus Christ and a few more of ancient times along with several of the modern times are pals, friends, and equal rulers of our salvation and of the earth, and as closely related as peas in a pod.

I do not mean to be frivolous in regard to any holy matters, but when it comes to such things as this, one cannot help wondering how much gullibility there is in the world today and especially in so-called modern civilized countries. We can believe, after some little struggle with our reasoning, that some men and occasionally women (although they are more intuitive and cautious than men) will travel from New Jersey or Pennsylvania to New York City and buy the Brooklyn Bridge or buy the sheep ranch in Central Park or something like that. And of course we are partially convinced that perhaps at times some persons do go to New York and buy gold bricks on Broadway. But if we are going to smile at these examples of gullibility, what are we to say about persons who accept without investigation and without reasoning the idea that some old-time philosopher like Saint-Germain was an ecclesiastical saint, and so holy that since being canonized he has developed wings and sits on the right hand of Jesus on the Heavenly Throne, and that when he and the Lord Savior of Man are not busy saving souls they are busy in an editorial room writing next month's articles for a magazine issued here on earth by a mystical publishing company.

The letters I have received from persons in regard to this matter not only criticize what I said recently in the Forum and elsewhere regarding some of the outstanding characteristics of Saint-Germain, but they criticize the manner in which I spoke of him. They say I talked of him as though he had been merely a man instead of a saint. If these persons would only turn to the

nineteenth volume of the Fourteenth Edition of the Encyclopedia Britannica and turn to page 831, they would see there a very brief outline of the life of Comte de Saint-Germain and see that he was called by a nickname which means he was "a wonder man," and was known as a celebrated adventurer. They would see that he was an eminent linguist, a great musician, a diplomat, and a mystical philosopher. They would find that there was nothing in his life that would warrant anyone in believing that he was a divine character of any kind or had become such, even after his transition. They would also note that there were several other characters by the name of Saint-Germain, and by looking through other pages of that same volume of the Encyclopedia Britannica they would find there were many persons in different families with different family names composed of two words, the first word being "Saint," and that not one of these persons was a canonized saint of the church, and that in such cases the name is hyphenated after the word "Saint." They would notice also on page 819 of that same volume an article dealing with the word "Saint." Therein the reader is told that the various ecclesiastical saints described throughout the Bible are presented with their familiar names, such as Peter, Patrick, John, etc., in the proper alphabetical order and that the word "Saint" as a title follows the name, as for instance, "Peter, Saint," "Patrick, Saint," and in such cases there is no hyphen in the name.

But anyone who will believe that Jesus the Christ either writes, dictates, or inspires such editorials and articles in a public, earthly magazine, owned and controlled by a public platform lecturer and self-appointed leader of a mystical philosophy as an exclusive contribution to civilization, is foolish enough to believe that every person whose name contained the word "Saint" was a holy person and an ecclesiastical divinity. And naturally enough, such persons follow the supposed advice and recommendations of such a "Saint" even to the making of liberal contributions to a special broadcast program so that this "Saint" can deliver his message mechanically and scientifically to the minds of listeners instead of delivering it spiritually to the hearts of seekers.

Poor Saint-Germain! If he could readily let all of us know just what he thinks and feels about what is being attributed to him as his present-day philosophies, I am sure that we would have a message that would startle a large number of American followers. But it is so safe to attribute ridiculous propositions to one who is beyond easy earthly communication and verification. You either have to take someone's word for what is claimed, and follow it in blind faith, or—just go on in your ignorance and with the simplemindedness of a child

I have before me a three-page printed circular of gibberish entitled *Jesus' New Year's Day Discourse*. It is dated January 1, 1935, and states that the pages are the property of the Saint Germain press and that it is for Class Students only.

Out of respect for the fact that this is a piece of literature intended for class students only, I am not going to publish the entire thing although it would certainly interest and amuse most of you. But remember it purports to be a discourse by Jesus the Christ on January 1, 1935, to the owners and operators of the Saint Germain press. It is part of the propaganda and paid for instruction given by an organization that is arousing some interest in America but looked upon with disdain and ridicule throughout the rest of the world. Note that in the title "Saint Germain Press" the hyphen is omitted from the name "Saint Germain." That is deliberately deceiving, because it is not the correct name of the old philosopher, and tends to make it seem that the man with the Germain family name was an ecclesiastical saint.

On the second page of these large sheets of the special discourse, in the fourth paragraph, are these words: "I Am offering this assistance to you, O Beloved Students! Let no one be so foolish as to doubt, for I AM the Jesus, The Christ of Galilee, that you have known of for the past two thousand years, that is dictating this discourse and offering this assistance to you." If you can make yourself believe that such language and such phrasing and such wording came from the mind and soul and spirit of Jesus the Christ then you are ready to believe that Jesus would dictate a special New Year's discourse to be sold exclusively or given exclusively as part of the paid for instruction to an organization existing in America under a self-appointed leader. You are also ready to believe that Jesus would ignore the thousands of churches which are founded and operating in His name and that He would ignore the thousands upon thousands of sincere Christian martyrs and sufferers who are working diligently in His vineyard today, and striving for proficient perfection and striving to carry out His work among millions of seekers and sufferers, and that Jesus would give this message only to the few who followed the self-appointed leader of a movement that does not even call itself a Christian movement. And then you are ready also to believe what is said in the next paragraph: "Again, let me assure you that this work of Saint Germain and Myself is entirely different from anything that has been given forth to the Western World, because . . ."

Please note in the above paragraph that Jesus very politely puts Saint Germain ahead of himself and that the name is not hyphenated. If you do not believe that Jesus dictated this matter, but

that it was inspired wholly in the minds of the owners and operators of the "Saint Germain Press" then you must admit that the whole matter is a very shocking thing to the devout followers of Jesus the Christ and to everyone who has any degree of respect and reverence for Jesus, the Great Master, when they read that these self-appointed leaders will dare to put the name of their imaginary ethereal leader "Saint Germain" ahead of Jesus.

You will also be ready, if you believe all of the foregoing words attributed to Jesus, to believe that Jesus did actually write the entire manuscript because the three pages end with this signature and salutation: "My Love enfolds all forever. JESUS THE CHRIST."

There is only one further step in this mad scramble to outdo all the other self-appointed leaders in claiming high divine authority, and that is for some new leader to come forth with lessons and instructions claiming to be written by God, the Father of all Mankind. Undoubtedly some day we shall see a movement with hundreds of misguided followers reading typewritten matter claimed to have been actually "dictated" by God to an Archangel or some other angel or some saint and taken down on a dictaphone and transcribed in a modern press room, and then turned into metal type for printing. Even the Holy Bible has never contained the claim that the words therein attributed to Jesus, especially the many beautiful thoughts expressed in the New Testament, were actually dictated by Jesus. But what is the Holy Bible in comparison to a modern lesson issued by a modern cult? Undoubtedly the Bible is just a book of old-foeey and old-fashioned ideas long ago abandoned, and now to be supplanted entirely by the new dictations of Jesus issued by the "Saint Germain Press." Some people must be ultra-modern in everything, even in their religious instructions, and they are ready to believe anything that is offered to them in the guise of modern improvement. Certainly the ideas attributed to "Saint Germain" are very greatly different from the beautiful and simple rational philosophy that the real Saint-Germain wrote and issued in his days, and of which we have an abundance of proof and records in our archives, and which can be found in many of the great archives and libraries of Europe. If we believe that the effort for attainment and the striving for perfection here on earth is rewarded by a continuance of perfection and understanding and spiritual evolution after transition, and while the soul and mind dwell in the "Kingdom of Heaven" then what are we to think of the trite, nonsensical, ridiculous, absurd and unkindly philosophy that is attributed to the mind of Saint-Germain today through his dictations to the printers and

distributors of these modern "Saint Germain" instructions?

### What One Member Thinks

I want to bring before the Forum this morning a communication that was handed to me this very day, and it is so typical of many letters we receive, and at the same time so encouraging to many of our other members, that I want to read extracts from it. It is written by one of our Fratres living in Los Angeles whose initials are "M. C." He states that while he has been a member of the organization for some time, he has not had all of the psychic experiences some members have, and that some of the psychic exercises of an experimental nature contained in the monographs have not been outstanding successes and that in fact some of them have been failures. But still he is not discouraged but gives great consideration to the many other benefits he has derived from the lectures and monographs. The following are paragraphs from his letter:

"Had the experiments been one hundred per cent failure, I still have received incalculable benefit. My thinking has changed, my consciousness has enlarged, and my confidence in myself is greater.

"I have never been extremely gullible. I have never believed all of the extreme claims made by various organizations and by some individuals who want to impress us with their great psychic advancement. Maybe I have always leaned over backward in this regard, but I prefer that to the condition of extreme gullibility.

"It would take too long to enumerate all of the urges or hunches that have come to me with happy results, and it would take too long to tell about the all too brief flashes of ecstasy and attunement. Suffice to say I am a few steps nearer the goal I desire—not health or worldly possessions, but Cosmic Consciousness.

"Let me say in closing in praise of the Order that there is much in the work to hold the interest of the most analytical, the most ingullible mind. The change in my own aura and personality is proof of that. Something gradually seems to fill the interstices of an irresolute mind with a firm something that gives me a sense of growing self-reliance."

And that is one of the outstanding benefits that we always emphasize in all of our correspondence, in the lectures, and in our literature. Fear, doubt, hesitancy, and a lack of will power and self-reliance are some of the big elements that are making for failure and despondency and other serious problems of life. When anything can change a person's understanding and his viewpoint and enlarge his horizon of comprehension and give him a degree of mastership, self-reliance,

confidence, hope and dependability, then that something will bring him closer to happiness and lead more surely to success than gifts of money and worldly power or anything else. More thousands of our members write to us and state that the work and teachings and exercises of the Order have opened up a new life to them, a new vista, a new power of mastership, and a new world of happiness and contentment. These things, they say, have brought them greater attainment and a greater approach toward the happy goals in life than anything else could possibly do.

Whether you can cause a matchstick to move around on the top of a glass of water, or whether you can cause a candleflame to bend one way or the other may be interesting research experiments, but they would not contribute in any way to your happiness, your peace of mind, or your freedom from fear and hesitancy. I have known of some of our members who, in the early degrees, were able to do marvelous things with psychic experiments, but because of some fear, some hesitancy, some lack of confidence or self-reliance that developed in them for many years, they were afraid to try to run an automobile or operate a piece of machinery, or to approach a business man or important persons in connection with an advancement in life or an advancement in a material or social sense. It is like a person who is so learned in regard to electricity that he has no fear of handling a ten thousand volt discharge such as a bolt of lightning in his laboratory, yet is afraid to go and face the owner of his house and ask for a reduction in rent, or afraid to approach an employer and ask for a raise in salary. There are other persons who have developed an absence of fear in regard to chemicals, fires, electricity and many other forms of natural power but they still hesitate to promote themselves and advance themselves and become happy and successful because they have an inherent fear that "death" will suddenly strike them down or that some weakness will come upon them and make them unable to work or labor, or that some other unknown thing will occur over which they will have no power because they will have no understanding.

### **Determining Next Incarnation**

Once more in our Forum we have a question submitted in regard to reincarnation. This time one of our members wants to know whether there is any possible way that an individual living now in the present incarnation may determine to some degree or arrange in some degree for his next incarnation. In other words, can anything be done at the present time by one now living to select or elect what form or what life or what characteristics will be his or her lot in the next incarnation.

Fundamentally, it would seem to us from all the evidence we have accumulated and from all the writings of ancient Rosicrucian mystics and philosophers that the Cosmic determines to a large degree just where we should be reborn and the exact hour and minute, and just what characteristics and abilities we will have and what possibilities we will have that can be awakened and developed and eventually lead us to fulfil a certain mission in life. In a broad sense, I would say that the Cosmic determines at least fifty per cent of this matter, but nevertheless there are many indications and much proof to show that each individual now living can do something toward determining all of these factors. In the first place, a person living at the present time who really decides upon or selects or, shall we say, falls into a very definite mission in this life, with a very definite work to be done, and makes a hobby of it, and devotes himself sincerely to it and likes and enjoys it, and specializes in it, is determining to a great extent what he or she will do or become in the next incarnation.

There is only one factor there to be considered. If the work you have decided upon or select or are trying to do in this incarnation becomes completely finished before your transition and is completely accomplished, so that there is nothing more that can be done with it or about it, then the possibilities are that in the next incarnation you will take up some entirely different mission in life or different work. But if transition comes to you in this life either suddenly and unexpectedly or after a long period of lifetime, without your having completely fulfilled your mission or your work, or without your having learned or accomplished all you would like to do along a certain line, then the possibilities are that in the next incarnation you will again take up the same field of work or a similar work and continue. In such a case the Cosmic would determine where you should be reincarnated and in what family and under what conditions and with what possibilities, so that the work you want to accomplish and have not yet finished could be carried on with the greatest efficiency and the greatest success.

Of course, if the thing you are trying to do in this life, or the work you have been doing and to which you have been devoting yourself, is not constructive and not for the good of the mass of mankind, and not beneficial to others as well as yourself, the Cosmic will not arrange for a continuance of it in the next incarnation. I can plainly see how the Cosmic would not arrange for some of our modern gangsters who pass through transition in the electric chair to be born in the next incarnation in a family or in conditions where there would be a tendency or an inclination to continue the work of robbing, stealing, murdering and injuring other human beings.



In fact, our records and old manuscripts indicate that in such a case the individual would be born in the next incarnation in such circumstances and under such conditions as would develop into a regular school to correct the evil tendencies he had in this incarnation, and to cause him to suffer to some degree the pains and sorrows and privations that he had brought to others through his evil doing.

But undoubtedly it is true that the unfulfilled desires and ambitions, the sincerest hopes and intentions that are occupying the mind and heart of every individual now living at the time he passes through transition, will have some bearing upon the status of his next incarnation. And I believe also that a person now living who has travelled abroad or in some other city or location in this country or some other country and really fallen in love with that location and has a deep longing in his heart to live in that country, city or location, and passes through transition with that longing still the uppermost and the most dominant thought in his mind and being, will probably be reincarnated in that desirable location or in circumstances that will gradually enable him to reach that location and live there.

Therefore, we should have some regard for what things occupy our deepest thinking and form our strongest desires and ambitions here in the present incarnation. I believe that an individual who is giving much of his time now and a great deal of his love and thought and emotions to helping humanity, to preaching and teaching, will have those ambitions realized to an even greater degree in the next incarnation. I believe that a man, for instance, whose sole dominating thought today and each day of the year and each year is that of building magnificent buildings and bridges or other structural features of benefit to mankind and to advance civilization, will find in the next incarnation opportunities to carry on that work to even a greater degree. He may not remember and probably will not remember that he has done similar work in the past, except in visions and dreams he may have, but nevertheless the opportunities will be presented. And each person living today who fills his heart and soul and mind with loving tender thoughts for all of mankind, who wipes out of his consciousness all hatred and prejudice, who eliminates from his consciousness all bias in regard to races, religions, and other earthly distinctions, will be born in the next incarnation free from such limitations himself or herself, and will have an abundance of happiness, love and good will.

And undoubtedly those who are greatly crippled or physically handicapped in this incarnation and who keep up a cheerful attitude—like Helen Keller, for instance, and many others who have worked in behalf of the shut-ins and the unfor-

tunate—will find in the next incarnation a perfect body with the ability to enjoy all of the blessings and things they have longed for in this life, and of which they have been deprived.

But that does not mean that a person who is in poor financial circumstances in this life, and who merely longs for money and earthly grandeur and purely physical pleasures and a great home and a large wardrobe of costly clothing, and so forth, will win all of these material benefits from the Cosmic in the next incarnation by simply concentrating on such desires in the present life. Such things are too personal, too selfish, and too material for the Cosmic to take into consideration. So we see that our thoughts and our dominating ideas can have a very great influence on the possibilities of the future. I am not stating this as any guarantee, but simply stating frankly that all of the reports of persons who have traced their past incarnations as well as their present ones, and all of the writings of past masters and of the ancient philosophers who have done so, indicate these possibilities, and certainly these suggestions of mine are worthwhile trying for they will bring some reward in this incarnation regardless of the future.

### Our Members in South Africa

I have just received a letter that comes from a District Commissioner of the Rosicrucian Order in Durban, South Africa. She sends to our organization in America the greetings of all of the members there and a brief explanation of the kind of service that the Rosicrucian members there in that country are always ready and willing to give to members who visit them coming from foreign lands.

She states that many American boats or steamships call at the Durban port and stay from one day to several days, and that the big cruising steamship *Franconia* often stays in the Durban port as long as a week, and that if Rosicrucians aboard that ship knew that they could meet Rosicrucians in Durban who would assist them in seeing many unusual sights and interesting things they probably would make arrangements beforehand to make such contacts. Certainly we wish and hope that whenever any of our members in North America or in Europe who receive our Forum magazine are planning to take any journeys on ships that touch at foreign ports, they will write to us in advance and ask whether at any of these ports there are Rosicrucian representatives or groups or lodges.

There are so many Rosicrucian groups and lodges scattered throughout the world in unsuspected places, and in very interesting places, that members who do travel and tour the world on any occasion ought to secure this information in

advance from us, and receive a special letter that they can use as a letter of introduction. This good Soror in Durban, South Africa, says that they can show to these visiting members many ancient ruins and ancient Rosicrucian relics and they can show them the various herbs and medicinal preparations made there, and show them wayside inns and hotels and other interesting scenes and put them in contact with Rosicrucians who are in various walks of life and various professions.

We who have travelled through Europe and through Northern Africa, Egypt and Palestine, know how valuable it is when we are met at a port and escorted through a city or section of a country by Rosicrucians who live there. We always get more out of our visit and see more and learn more than we would have seen and learned otherwise.

We must remember that Rosicrucians who are living in distant points of the world may seem to us like isolated and separated groups or individuals. But we find from reports that in such small cities as Durban, South Africa, the Rosicrucian activities there are just as intense and just as interested and as devoted, and the spirit of the members just as loyal, as any we have in our American or European districts. There is something about the Rosicrucian studies and practices that tends to unite all mystics, all mystical philosophers, all Rosicrucians, all sincere and loving people into one chain, one group, or one bond. We have long ago learned here at Headquarters not to think of places and persons in any relationship to time and space. While it may take a month or two months for a letter of greetings to reach us from China, Africa, Australia, South Africa or parts of Syria and India, it only takes a few seconds for our thoughts to reach there and for our consciousness to extend itself and sense our Fratres and Sorores in their foreign locations. And after all, why should we call them "foreigners"? They are not foreign to us as Rosicrucians, even though their nationality and language may be foreign to our American and European nationalities and languages. They are not foreign to the Cosmic, they are not foreign to God, not foreign to the universal consciousness that unites all of us.

When those members in these far-away cities and countries go into their sanctums on a Wednesday night or a Thursday night to study and practice the principles, or they have a little group, lodge or chapter meeting, they are just as close together as far as each of them is concerned, and just as close to us as any who are meeting here with us. They are studying the same principles, using the same ritual, giving forth the same thoughts, rendering the same kind of services to the helpless and to the seeker as we are. They are striving for the same goal, adopting the same

ideals, praying to the same God and preparing to meet us eventually in that plane of consciousness where we are all close together and where time and space are never given any consideration.

It is, in fact, a wonderful sensation to sit back and think that no matter where we may extend our consciousness or our thoughts as Rosicrucians, we will meet the same thoughts in the hearts of the same class of thinking individuals. Every now and then I am surprised by reading some newspaper, magazine or letter that is sent to me from some far-away place that cannot be easily reached and that is not regularly reached by any steamship line, and find that in that faraway place are members who are reading our magazine occasionally or occasionally see a copy of *The Rosicrucian Forum* or who are receiving through their European connections or their Egyptian connections some of our literature, and who are thinking of us here in America as being foreigners to them, but nevertheless Fratres and Sorores, closely united. In this way the world does indeed become a small place. We may think of the earth as being so many thousands of miles in diameter and approximately twenty-five thousand miles in circumference, and we may think of a trip to Egypt as requiring many weeks, or to South Africa as requiring many days or months, however it may be, but when we think of these Fratres and Sorores in their native costumes, in their native habitations, and with a different language, we nevertheless feel that they are close to us in the ideals and beauties of the Rosicrucian principles. And we are quite accustomed here at Headquarters, in our prayers and Cosmic thoughts, to sending good wishes, kindly thoughts, blessings and benedictions to those in the so-called far-away places as well as those who are close at hand. We are all one family united in love and striving to rid ourselves of bias and prejudice, hatred, racial distinctions, religious denominations, and political limitations.

While some of their customs and costumes and methods of living seem strange to us when we go to their lands, we realize that they look at travelers from America and Europe with the same peculiar curiosity that we have. They are astounded at our costumes and clothing. They are intrigued by our language. They are amused by our mannerisms, and they are puzzled by our likes and dislikes. But nevertheless, when they are Rosicrucians and we are Rosicrucians, there are certain fundamental things that are common to all of us and alike in all of us, and this is what binds us together and is continuing to make a larger and larger portion of the earth's population one happy and successful, prosperous, healthy family. In that family, of course, there are exceptions. There are those who are in less fortunate circumstances or unfortunate circum-

stances. There are those who are temporarily ill or unhappy and there are those who are worried and despondent. But nevertheless they are striving to improve their lot in life and they are making the best of circumstances, they are keeping the faith, and will some day attain the desires of their hearts. We cannot all be alike in our social positions in life or in our financial status or in our employment or even in all of our desires. Because many of these things are purely worldly elements that are not of a spiritual or Cosmic essence, they are changing and they are constantly vacillating and are considerably different in different places on the face of the earth. But in regard to the spiritual things of life, in regard to the Cosmic things, and in regard to the things that count the most at the close of our lives, the larger majority of our members throughout the world appear to be the most happy and the most contented of all human beings.

So we like to have our Forum family remember that as you are reading these words and other words in our Forum magazine, there are Frates and Sorores in all races, of all colors, all religions, all nationalities, who are reading them practically at the same time, and sending forth the kindest thoughts to you, as you send to them.

### A Wonderful Book

The other day a visitor to our Forum here asked this question, which we were not prepared to answer at the time: "Why do you not occasionally read to us or quote to us from some of the very old Rosicrucian books that you say were published so long ago, and which you have in your research library, and which prove the age and authenticity of the Rosicrucian Order?"

Now we have here at Headquarters a specially built vault of steel and concrete that is secretly hidden and protected against fire, earthquakes, robbery, wind and storm, and which contains some of the oldest Rosicrucian manuscripts and books in the world. I suppose most of you have read in your magazines or read elsewhere in our literature that many years ago a group of antiquarians and so-called librarians of the research type of mind got together to compile a bibliography of Rosicrucianism. By this they meant a catalogue of the oldest known Rosicrucian books in the world. After working for years on this catalogue one was finally issued and sent to other antiquarians and research workers which showed there were thousands of very old Rosicrucian books in different archives and libraries in the world and particularly in Europe and the Orient. That catalogue is still to be found in research libraries and is still used for reference because the books listed were given an index number and every time a research worker finds one of these

rare old books he classifies it according to the number in that catalogue.

Now we have spent years securing as many of the books in that catalogue as it is possible to obtain. Some of the books are so rare that they are kept under lock and seal in vaults in Europe, like ours are kept here, and you cannot buy, steal or borrow a copy of them or do anything else but go there and read them. In some cases we have had photographic copies made of the cover, title page, and every one of the pages in the book, and this large bunch of photographs are bound together so that we have photographic copies of some of those rare books. But in most cases we have the actual original copy.

If some of those persons here in America who were constantly criticizing the AMORC and the Rosicrucian Order, and who claimed that Bacon had nothing to do with it, and that it did not start until the seventeenth century in Germany, and that Christian Rosenkreutz was the original founder of the Order, or that Mr. Randolph was the great founder of it in America, or that the Rosicrucians did not come to America in 1694 and establish themselves near Philadelphia, and who claimed many other things, could spend about a week in our research library with books from the great vault we have here, they would rapidly change their minds, unless, of course, they are like the gentleman in Pennsylvania who criticizes us so greatly and who ignores every kind of scientific proof except the statements he makes himself. He has a personal, selfish reason in insisting that he is the greatest authority of Rosicrucianism, and since dollars and cents come from his personal, selfish reason, there is no proof in the world that could be given to him that would cause him to change his mind.

Now today I am taking out of our research collection just one book. I am not going to give the title of it because I am not going to give the man in Pennsylvania and a few other critics an opportunity to quote and say they have a copy of the book and claim they have it because I know they have not. This book was published in London in 1754. Now that date is not one of the early dates of Rosicrucian books. There were hundreds of Rosicrucian books published before 1754, but this book in its old leather-bound covers and yellow pages and old style of printing and verification by researchers who have traced the origin of the book, clearly reveals the antiquity of the Rosicrucian Order and upsets a lot of the foolish notions about the Order having been started by Christian Rosenkreutz in 1600 and something in Germany. The book naturally deals with Rosicrucians in Europe, especially in England. After a very interesting introduction, which gives the history of the author's researches and knowledge of things he found, we come to a

chapter dealing with "The Rosicrucians, or, Knights of the Rosy Cross." In this chapter he speaks of a visit to the "College" of the Rosicrucians or the Knights of the Rosy Cross.

Let me say here that at the present time throughout the world, the International Council of the Rosicrucians has its branches in various countries, and these supreme branches, like our Supreme Headquarters here, are called "Collegi." Very early in the history of the Rosicrucian Order in Europe the group of officers and councillors who met weekly to make plans and outline the system of instruction and so forth was called a "collegium." Perhaps this is where the word "college" came from, but at any rate we still call the staff of highest officers and members in each country a college, and of course it does not mean a building or an institution with a group of teachers and a large number of students as is meant by our modern form of college. Now this author in this old book says about the Rosicrucians the following:

"This order of Knighthood, the Knights of the Rosy Cross, is very ancient, and was greatly respected, while they strictly observed the statutes of their founder. For they are enjoined to be meek and humble, to be charitable and hospitable. And therefore the primitive Rosicrucians employed their whole revenues in entertaining the pilgrim and the stranger, and in feeding the poor and hungry. While they practised these virtues, of which they make profession, when they are elected into the college; while they were temperate, vigilant and laborious, they preserved their independency, and enjoyed with honour as great immunities, as the present Knights of Malta."

I pause here now, after reading this first paragraph of the first chapter, to call your attention to these certain words, and I will show you the book and the words themselves: You will note first that the author says that the Knighthood is very ancient. Certainly no one would call an organization that was only a hundred or a hundred and fifty years old, a "very ancient" organization. If the Order was founded in 1604 or 1610 as some modern American mystical writers claim, and this book was written in 1754 in London, would the author have called the Rosicrucian organization a "very ancient" organization? His words clearly imply that the organization in 1754 was at least five or six hundred years old, and probably a thousand years old. Note, therefore, another phrase he uses. He speaks of "the primitive Rosicrucians," and how they employed their time and their revenues. Could this word "primitive" refer to members of an organization that was only several hundred years old? When we speak of "primitive" mankind today, do we mean our early colonial ancestors here in America? Or do we mean the earliest settlers in

Europe? Could we rightfully call the persons of Celtic origin and Roman origin who settled in the islands of Britain just before the Christian era by the term "primitive"? Could we call the Roman people in the Roman Empire "primitive"? Certainly, if today we would not think of calling people "primitive" who lived over nineteen hundred years ago, why should we think that this author who wrote in 1754 was calling persons of two centuries ago by the term "primitive"? Do not his words imply that he is referring to a period of time at least eight hundred or a thousand or two thousand years previously? Further on in the book, the author pays his respects to Rosicrucians he has known for a long time, and says that they were of such excellent character and business integrity that he doubts whether their equals have ever been left behind them. He proceeds to describe their methods of alchemy, their methods of working in behalf of suffering humanity and of healing the sick and rendering aid of all kinds. He speaks of their excellent education and cites one instance where a man who had been a humble grave-digger was admitted to the Order because of his sterling character and his desire for knowledge, and how he had become a commander of the Knighthood and a highly educated and successful and powerful man in his country.

Of course the author veils the source of his information as did most of the writers of these early Rosicrucian books. In the first place, his book was not written for the mass but for certain classes of persons who were seekers, and he did not want to be in the position of having every reader of the book who was a seeker write to him and ask for a definite address where he could go and in a few minutes, hours or weeks, acquire all of the knowledge of the Rosicrucians. His book is written much like the little book we issued some years ago, and which is still in circulation and used by us each week and month for propaganda entitled "The Little Brown Casket." This little book is an interesting story but it answers some questions of the seeker and gives veiled hints as to where he may find the organization. The purpose of such books was to test the sincerity and the persistence of the seeker. If the seeker was really sincere and really wanted to know about the brotherhood and work with it, he would go to some trouble and make the contact. Today it is too easy in many instances for a person to sit right at home and write a postcard and ask a question and have something brought to him by a letter carrier. Without leaving his home and fireplace he starts and completes his investigation. It was not always so, and often I feel that we should return to the ancient methods and make seekers really go to great trouble to find where the organization is and how to contact it.

But of course these veiled and indirect methods afford the charlatans and the quacks and the self-appointed authorities an opportunity to take advantage of the veil that slightly hides the real Order and to put forward their own fictitious and artificial creations as the genuine organization with the genuine teachings.

The book I have here in my hands deals with such interesting subjects as the following: The necessity and benefits of personal and national cleanliness; the teachings of Cornelius Agrippa, the famous mystic and Rosicrucian; the mystic teachings of the Temple of Mercury; the cause and nature of dreams and how great revelations have been given to philosophers and mystics in the past through dreams; the history and origin of some of the early mystics of Great Britain; an index of the reason for the appointment of guardian angels by the various religious denominations and what they originally represented; the origin of the tribe of people known as gypsies and how they descended from the Egyptian Sybil; a list of famous metaphysicians and the work they accomplished; why the rose was a mystical symbol and why the oil of roses is used in oriental mystical temples; a list of the ancient mystical priests and their work; references to the secret doctrines and religion of Jesus; a description of some of the magnificent mystical ruins of Europe.

Now I hope that not one of our Forum magazine readers will think that I am speaking of this book because it is a book we have for sale or which can be bought. It cannot be found in any of the public libraries of America, and certainly we would not sell or dispose of our copy for we look upon ourselves as guardians or trustees of the great research library we have, and which we want to pass on to posterity. But it is from such books as this, and scores of others, that we extract from time to time articles for our magazine, or especially instructive helpful principles and exercises and experiments to put into our weekly monographs.

### Inherited Tendencies and Reincarnation

This afternoon we have present here in our Forum with a question a Frater from Toledo, Ohio, who touches upon a very interesting subject. He says that in the June issue of *The Rosicrucian Forum* on page 163 in connection with the discussion about the adoption of a young woman who wanted to have a nice home and the opportunity of having a complete musical education, I stated that the young woman had undoubtedly "inherited her musical tendencies from her Italian father." Our Frater from Toledo says that the doctrine of reincarnation, with which he is in full accord, does not permit of this inherited trait from the father, and that according to his humble

opinion the only inherited traits which an individual may have are those that they have acquired or developed in a previous incarnation and have carried over from former experiences. According to this, the young girl could not have acquired or inherited her musical abilities from her father in this incarnation.

He goes on to say that while it is quite true that environment will cause many of the inherited or acquired tendencies from a past incarnation to become more strongly developed than others, that this effect of present-day environment or youthful environment would be of no avail or of no consequence if it did not accent or give increased strength to abilities and talents that the individual had carried over from a previous incarnation.

Now I am sorry to say that our good Frater from Toledo is mistaken in some of his conclusions, although I greatly admire his analytical reasoning and his attempt to fathom some of the problems of this kind without accepting too easily the statements of many who have written about reincarnation. In the first place, I think there has been more written in error, and more stated in error regarding reincarnation and its possibilities and its effects upon people today than about any one other mystical subject. A great many writers seem to want to blame everything that occurs in our present-day incarnations upon something that occurred in the past. If it were true that we acquired nothing absolutely new or nothing unique in this incarnation, and that everything was contingent upon past experiences in another incarnation or was merely a continuation of the past experiences of another incarnation there would be very little progress made in civilization and certainly very little progress made in the evolution of the human being and the individual. Think of the many, many important things that are really important in our lives today, that were unknown or unheard of or which could not possibly have been experienced in a previous incarnation. If not one of us could acquire these things today, unless they were part of a previous experience in a previous incarnation, we would simply be up against a blank wall today in regard to many new things and much new progress. If it were true, for instance, that no person born in a present incarnation would have any natural or unusual talents for music or appreciation of music unless that person had had some training or experience in music in the past in another incarnation, there would be very little advancement in the field of music, and there would be no growth of new minds and new ambitions in music.

On the other hand, it is true that many of our experiences in past incarnations cause us to have similar tendencies or correlative tendencies in the present incarnation. It is true that whatever were the obsessional ideas and ambitions at the time of

our transition in a previous incarnation, and especially whatever constituted in our thinking and longing the so-called "unfulfilled desires" because of inability to fulfil them, constitute deep-seated desires, ambitions and longings in this incarnation, and often lead to seeking and inquiring along such lines as will bring about the fulfillment of such unfulfilled desires.

But it is untrue that we do not inherit from our earthly worldly parents in each incarnation, some talents, some abilities, some desires and some longings as well as some habits and some elements of character. It is ridiculous to think that through birth we inherit from our earthly parents only such things as are of a physical, chemical, material nature, such as tendencies toward diseases or tendencies toward physical weaknesses or mental quirks. To say that we would inherit the brown eyes from our parents, or the dark skin, or the Italian or French or Spanish or Russian facial characteristics, or characteristics of hands, hair, and so forth, and not inherit any of the mental capacities, talents or abilities, would be limiting inheritance in a way that is not consistent with either science, metaphysics or mysticism. Certainly it is inconsistent with experiences, observations and facts that we have carefully compiled and which other mystics have compiled over many centuries.

I have in mind, for instance, a case of a man now thirty some years old whose mother passed through transition when he was but six years of age and had not learned to write but had merely begun to scribble awkwardly with pencil, making the strangest kind of hieroglyphics that could not be read or interpreted. His mother had not attempted to teach him to write, but left that entirely to his instruction in school. Right after the mother's transition this young boy was sent to a relative on a farm in New Jersey in a rural district where his schooling began in another year by attending a small schoolhouse where the instruction was given by a circuit teacher and without daily regularity. His instruction in writing in that school for the four or five years during the formative period of his instruction was with the standard Spencerian system, with very definite forms to all of the letters including the capital letters. Yet, when this young boy reached the age of twelve or fourteen and began to do considerable writing, and especially when he sent a letter from the country to his father, he began to show very definitely a trace of his mother's handwriting which was of a peculiar and unusual type. Her capital letters especially were strangely made, and uniquely made, and in no wise conformed to the Spencerian system or any other established system.

Now remember that this young man had never seen any of his mother's writing, because up to

the time of her transition he was too young to see it, and after her transition the few pieces of writing in the form of letters she had written during her lifetime were preserved by his father in a safe deposit box and were never given any general circulation and never seen by the son during his country school training. Yet from his fourteenth year on up to the present time he continues to make certain of the small letters and many of the capital letters in the peculiar form characteristic of his mother's writing. Every handwriting expert, judge or jury, would decide that he was the son of his mother solely by the peculiarities of his handwriting. For some reason or other during his thirteenth and fourteenth year and thereafter he deliberately, but probably unconsciously, violated the rules of writing given to him in the country school and abandoned the standards of writing in his copy books, and adopted these peculiar capitals and peculiar letters. Peculiarities also showed in the figures he used in his mathematical problems and street numbers and house numbers in addresses on envelopes.

Experts in handwriting who have to examine questioned documents and forged documents and trace individuals by the characteristics of their writing know only too well—and have stated in hundreds of books published on that subject in the last fifty years—that individuals can be recognized by inherited traits of handwriting, just as individuals can be identified by the inherited traits of many different mannerisms in speech, dress, walk, recreational activities, and so forth. And we also know that many individuals exhibit during their adulthood, and often during their days of youth, inherited traces of interests, mechanical, scientific, or of social or business that were fixed characteristics of either one or both of the parents.

Now it cannot be said that these things were inherited from a previous incarnation because in the case of this young man his previous incarnation was in a time when handwriting was of a very different style. Yet, it is improbable that both he and his mother would have carried over from previous incarnations in previous cycles strangely formed letters that were of a purely arbitrary invention, and arbitrary characteristics in the forming of letters that were unlike any other formations in writing that one would find in a very large pile of mail. And when it comes to characteristics that are related to the soul, or to the psychic or emotional self, such as music, drawing, painting, acting, sculpturing, and so forth, these things are more easily inherited by a child from his earthly parents than through experiences in a previous incarnation. I do not mean by this that such tendencies or characteristics could not be inherited from a previous incarnation, but that these things, especially those

of an emotional and artistic nature, are typical of the things that pass from parent to child as a matter of natural inheritance. When they are strengthened by experiences in a previous incarnation or strengthened by conditions of environment in the present incarnation then they become outstanding abilities and talents that often make for genius. Thus we have some of the child prodigies or geniuses we read about at times, and only in instances where neither of the parents—and no known forebears—had talents or inclinations coinciding with that of the prodigy could we consider the manifestation of genius to be solely the result of progress in a former incarnation.

### Help for the Lepers

I have an interesting appeal here directed to our membership from a foreign location. The appeal is signed by the Mother Superior of the St. Francis Leper Camp, Nyenga, Jinja Post Office, Box 24, Uganda, British East Africa. This good soul, like many other missionaries of the Roman Catholic Church and other religious denominations, has gone to this leper colony and sacrificed all of her personal interests and her future happiness with her family and friends in order to administer to these unfortunate victims of one of the oldest diseases known to mankind. She says in a letter to me:

"Here we have a large leper camp, full of lepers in every degree of decomposition. For them we do everything we can, we house, clothe, feed and nurse them, and we are surrounded by almost insurmountable difficulties and our poverty is extreme. If we could only afford to feed them better, the poor creatures would have more chance of combating their disease, especially the children. But alas! they are only half fed for we cannot afford at all anything like the amount they need. Therefore I must earnestly beseech you to help us in our work for the outcast leper who suffers so cruelly, dies by inches before his own eyes, and at times cannot endure his own stench. We have here heathens, Mohammedans, Roman Catholics, Protestants, and those of all denominations and classes, for we refuse our aid to no leper."

Just because this noble woman is affiliated with the Roman Catholic Church, and in its name offered her life and services in behalf of the lepers of that particular African camp, is no reason for anyone to feel that the Roman Catholic Church or the Roman Catholic population of the world alone should support her in the work she is doing and contribute to the needs of the lepers. Undoubtedly the church with which she is affili-

ated and many representatives of that church are doing their utmost to help her and help other leper camps throughout the world. And undoubtedly other religious denominations are assisting in various leper camps and similar humanitarian activities. But since the leper is not distinguished by his religious denomination or his race or his social position or by his other beliefs, but only by the fact that he is a victim of unfortunate circumstances and is an outcast in the world, it behooves any and all of us who can assist to give our mite. The Rosicrucian Order never makes any distinctions in regard to religious faith or race or social position in gladly giving its services to those who suffer or who are in need, and I feel that there are members in our organization who for one reason or another will consider this a special opportunity to answer a Cosmic urge or a spiritual inspiration to give a little mite, if only a few dollars or a few cents to this frank and honest call from Africa.

If you can spare a dollar or more or less, go to your post office and buy an international money order and make it payable to the St. Francis Leper Camp at the address I have given. Copy the name and address completely on a piece of paper and give it to the post office clerk to put on the international money order, and then put the same complete name and address on the envelope and mail the money order. Certainly you will feel sooner or later the cries of appreciation and joy, and perhaps sense the warm tears of thanks, that will come from those suffering, downcast, outcast, bewildered, hopeless creatures way down there in that isolated part of the world. And think what it will mean also to the hearts of mothers and fathers who have children dying there, and who may be praying perhaps, to heathen gods or false gods, or to imaginary gods, for some help that something within leads them to believe will answer their prayers. Just as you do not like to see a little child's faith broken through unanswered pleas to Santa Claus, though his hopes and beliefs are based upon false possibilities, so it is hard to think that these heathens and worshippers of false gods, or perhaps no God at all, will have their faith shaken in that irresistible and incomparable hope that from somewhere, somehow, their tearful pleas for help will be answered. I am sure that the members of the Forum family will do something, as we here at Headquarters will do, to help these sufferers a little from time to time.

# We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "*Is this my destiny?*"? Who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

You must eventually answer this question — or join the rolls of millions who are shunted about helplessly by the world's sudden economic changes. There is a guide that you can use to find the answer to this eternal question of *your place in life*. It is as old as thought itself. Let us tell you about it.



## Read These Thought Provoking — Soul Satisfying Discourses

In the convenience and privacy of your home, you can enjoy the discourses entitled "*We Are Here, Why?*", and through them find the answers to the above questions. They are forceful and stimulating. The Readers' Research Academy provides you with *two large discourses monthly* of this unique series, for the total nominal sum of only 50 cents per month. You can subscribe for one month, or for the entire series of thirty-nine discourses if you wish. You may discontinue at your will. There is no 50 cents that you could invest elsewhere that would bring you the same beneficial and cultural returns. Send orders and remittance to:

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## FORGETFULNESS

Forgetfulness must be a blessed gift,  
For if the memory of one life's sins  
Sits like a croaking raven hieroglyphed  
In black upon the spirit's bulletins,  
The memories of past lives' sins, were they  
Not mercifully hidden by the curtain  
Of time lost in oblivion, would weigh  
The harassed soul to doom, crushing and certain.

Rejoice then that the soul need bear no load  
Of dark remorse from a forgotten road.

—Irma Wassall.

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FOR MEMBERS ONLY

# Greetings!



DEAR FRATRES AND SORORES:

The Forum magazine comes to you this month just at the very beginning of the long and wonderful fall and winter season, when we all have much more time for reading, meditation, study and self-improvement. The vacation time of the summer is over, and many of the outdoor and social entertainment obligations of the summer have been fulfilled, and now we are ready to settle down to the more serious or important things of life.

To the minds of some persons, the coming of autumn is always the beginning of a season of sadness, because these persons seem to look upon the closing of the year as they would look upon the closing of life. The coloring of the trees and the falling of the leaves seem to indicate that it is like life itself slowly ebbing away. But to those who love to read, study and improve themselves, the autumn and the winter months present a happier picture. The opportunity for private study and reading at home during the evenings is a glorious thing. I know that thousands upon thousands of our members accomplish more good in the matter of self-improvement and self-development and advancement in life during the fall and winter season than they do at any other time in the year. And so I hope that all of you who receive this magazine will spend more than one evening reading it. Do not try to read the whole of this magazine in one evening, even if you have sufficient time to do so. Read more slowly, and read each article aloud in a soft voice so that you will get the benefit of the conversational style of the discussions that are represented by these Forum articles. Visualize yourself being present in the Forum room where these discussions are recorded. Visualize yourself with many others sitting in a large circle or in a large group listening to me slowly expound my opinion, my idea, and my interpretation of the principles involved in the questions that are submitted to us. But remember, I am not trying to be dogmatic in what I say and I am not trying to force my personal opinion upon any of you. Practically every one of the questions that are presented to the Forum asks me to express my personal opinion on the matter involved. Our members want to know what I think, what I believe, and what I understand from the Rosicrucian point of view, and as a result of my many years' experience in the study and practice of Rosicrucianism and my years of experience in the business and social

world and my experience in dealing with the problems of our members. If you disagree with any statements I make, it is your privilege to disagree and to act according to your own best interpretations. If you act differently than I suggest, the responsibility will be yours, and the joy will be yours if your decisions, conclusions and opinions are correct.

The only purpose back of the things I say or advise is to offer you the very best help from the most disinterested point of view. Nothing that I recommend or advise in these Forum discussions can ever result in any personal benefit to me. I profit nothing by any of the books you may buy from any bookstores through my recommendations, or from any publishing company, and I profit nothing by the improvement in your health and in your finances and in your general affairs except that it does bring great joy to me to read your letters stating that you have followed the advice I have given through the Forum magazine and in our monographs and have been so greatly helped.

But please remember that as I have just said, there is nothing dogmatic about the statements either in our monographs or in these Forum discussions. What is in the monographs as the definite Rosicrucian teachings has come down to us through the ages and is not my personal opinion or the opinion of any one individual, but has been found to be true and correct through long years of experience and demonstration. But what is said in these Forum discussions is my own opinion. It may be based upon something I have personally learned or personally witnessed, or, as is generally the case, it may be based upon the sound fundamental principles of our Rosicrucian teachings. But in either case, whatever is said in these discussions or in the monographs is not offered to you as a law that you must obey or become an unfortunate victim of some strange circumstances. You may completely disobey things we are teaching you or telling you and still be more or less happy and more or less successful in life. But if you disobey to the extent of doing the wrong things, there will come a time sometime in the future when you must make compensation for your errors and your wrongs, even though you are happy and successful during the next ten, twenty or thirty years. It is a desire to have you avoid the inevitable consequences of wrong actions and wrong thinking that prompts us to make definite, positive statements in our

teachings and in these Forum discussions. But you alone are to choose whether you want to accept our statements and teachings or our discussions or not.

It certainly pleases all of us to think that in a few years our Forum family of readers and members has grown so large and so happy. I think that today the Forum readers and members of our Forum constitute the most advanced, the most happy, the most intellectual and most prosperous of all of our members. From time to time I have interviews with our members throughout the weeks and months of each year, and when I find one of them who is seriously troubled with various problems that we have tried to present properly here in our Forum, I ask that member whether he or she has been reading the Forum magazine. When I call the member's attention to the fact that some of the points that are now troubling him or her have been freely discussed and extensively dealt with in the Forum magazine, the member seems surprised. But seldom does a real Forum member or a regular reader of the Forum magazine come to us with a serious problem that he or she is not able to solve. That is because these regular readers have carefully read each copy of the Forum magazine and have become acquainted with the practical application of many of the Rosicrucian principles.

And so I greet all of you again as I would greet an enormous number of our members at one of our annual Conventions. As I dictate these words right now, I feel psychically and Cosmically that I am speaking in a large auditorium to thousands of persons who are listening carefully for each word I utter. And during our Forum discussions as recorded on the pages of this magazine, I weigh every word carefully because I realize that the success or happiness of many members depends on precisely what I am saying, and especially on the correct interpretation that they will give to what I say.

My mind is absolutely free of bias and prejudice. I do not hate anyone and I am not envious of the success of some of these modern and suddenly created movements that are greatly disturbing many of our members and disturbing the general population of the country. From month to month throughout the past years we have seen self-appointed leaders come forward with new ideas and theories that they call mystical and occult—offering the public new and quick ways and a royal road to success, health and happiness—and we have seen thousands of persons attending their free public lectures and buying their books. I do not hate these persons who are misleading so many of the public. I do not envy them any success they may attain for a few weeks

or months. I know that in the end the intelligent, sound, rational individuals will abandon such ridiculous teachings and movements and find their way to success and happiness along some other path.

So nothing that I say in regard to these other movements or other teachings is to be taken in the light of bias or prejudice. I simply want to warn our members in answer to their questions and give them helpful advice. And I do not hate or unkindly regard those few persons who send me critical letters from time to time, nor do I have an ill feeling toward those who are out of sympathy with the work that our organization is doing. I know so well the past history of the Rosicrucians and their activities and how in every century and every year of every century the leaders have been criticized and ridiculed and called dreamers and illusionists. And yet I have seen all of the Rosicrucian claims and statements and laws and principles gradually demonstrated to be true and accepted even by those who formerly criticized them. Time alone proves the truthful essence of everything, and time also will reveal the errors in anything better than can the individual opinion of some one person. If the Rosicrucian teachings and principles were not true, the organization itself would have dissolved long ago, and the name of the organization and its emblem would have been thrown into the discard long ago with many ancient movements and theoretical teachings that are now almost forgotten.

And I welcome your letters asking questions. I only ask that you make your questions as brief as possible and put at the top of your question the statement that you would like to have it discussed in the Forum. Every such question cannot be taken up in the Forum, because if the question does not relate to a matter that is of universal interest we cannot take the time and space to consider it in the Forum and in the Forum magazine. And your critical comments are just as welcome as your letters of praise and appreciation. Every year of the past activity of the Rosicrucian Order has seen changes and improvements made in its lecture presentations, so that they could be more easily understood and made more adaptable to modern conditions. The fundamental truths and principles of the Rosicrucian teachings have never been changed and never will be changed, but nevertheless there are always two or three ways of expressing and explaining a great truth. And when we find from your critical comments that some point or principle is not clearly understood in the monographs, or in our magazines and letters, we try to find another way of expressing the same truth

and the same principle in a more easily understood manner. So your letters of critical comment are always appreciated, as well as your many letters of appreciation and enthusiasm.

Fraternally,

H. SPENCER LEWIS,

*Imperator.*

### A Test of Your Development

We have said so often in our monographs and lectures and in our correspondence and here in the Forum that there is really no way for any member to know how much progress he has made psychically and spiritually, and with the lessons and principles, until he has a real occasion to use the knowledge he has gained and apply the development he has attained.

We have said that a person who is learning to play the piano and works for months and months on uninteresting scales and finger exercises and problems in reading music notes never reveals to the person who is listening to him, and seldom reveals to himself, just how much he has gained in the attainment and mastership of music. But when the time comes that he has set before him a piece of classical music and finds a necessity for reading it quickly and properly and fingering it properly on the piano, he discovers then and reveals to himself and to others all that he has gained through his exercises and practice. He suddenly discovers that he can read better than he thought he could and that he can now read musical compositions that he could not read before, and that his fingers seem to unconsciously yield themselves to an inner direction or a mental conception or interpretation that his fingers would not have yielded to before he started all of the practice.

And we have said that it is only when there is a real need, an emergency, or a demand, request or occasion for the use of some of the psychic powers and abilities that a member can properly judge just what he has learned and the extent of his real inner psychic development. Just doing the exercises as practices or doing the things contained in the lessons solely for the purpose of understanding them does not reveal the power that lies in them, and between such lessons and exercises the individual member does not walk around going about his affairs giving any outer manifestation to himself and others regarding the real power and development that has taken place. For this reason many members often wonder whether they have made any progress or not. They look back over the exercises they have done in preceding months in connection with their

monographs and remember how some of the exercises did not seem to produce any startling results and how occasionally an experiment seemed to be more or less of a failure instead of a success, and they wonder whether after all, these exercises, experiments, practices and studies have accomplished anything.

One of our most difficult problems, as many of you here in the Forum know, is to make such members understand that you cannot sit down in your sanctum and say to yourself, "Now I will just test one of those laws or principles that I studied and practiced and see how it works!" In such cases, the Cosmic does not give its full cooperation and the psychic faculties within you do not attempt to exercise themselves and give their best services because there is no real demand, no real necessity, and the Cosmic laws are not given to demonstrating themselves for the mere sake of testing. But when there is a real necessity, an emergency, or a sudden illness or accident or some other psychological or spiritual as well as material need for the application of the principles, then the members find that all of the psychic faculties, all of the Cosmic laws, cooperate as fully as possible—in accordance with how well the student has learned to apply the laws and how well he remembers his lessons and remembers what to do. Of course there are always emergencies when the student becomes confused and forgets just what law or principle he should apply and has to go back and look over his lessons and think about it and in that way some little time is lost. But the average member who has carefully registered intellectually and in his memory the various laws and principles and associated them with the proper conditions that might arise to need these laws and principles has no difficulty when there is an emergency or need.

And after all, the real value of any knowledge or any power is its immediate application when it is really needed, and not its use merely for demonstrations or tests.

We receive letters by the score every week and month in the year from new members and non-members who say that certain things have arisen in their lives, and that they would give almost anything if they knew at the right moment just what to do and how to do it. It is strange how these very persons who say they would give anything for the knowledge become students and gradually acquire that knowledge and then fail to appreciate the fact that the knowledge they have is of no value until it is needed, or at least it is of no *practical* value until it is needed. There is a value, of course, in knowing that you have the ability, power or knowledge stored up and ready to use. That gives you confidence, faith, trust, consolation and contentment, and all of

these things mean more happiness and more power in your life. It is like a very good dictionary that you may have in your home. As a book, it is of very little value on the shelves or on your desk, and it certainly does not help you in regard to the average duties of the home or office, and it is not something that you can sit down and read for a pastime or recreation. But when the occasion arises where you need a dictionary, then is when it manifests its usefulness and manifests its value to you as an asset. You may sit down at any hour of the day and merely test the dictionary by reading any pages and studying some of the words, but that does not give you the satisfaction you get when you hurriedly turn to the dictionary and find the meaning of the word that constitutes a problem.

The principles are like some pieces of equipment that we have here in our administration offices, such as machines that figure fractions and decimals and do very complicated mathematical problems. Those machines are costly, and for many hours of each day they remain idle and they are not even attractive pieces of furniture, and you cannot sit down and amuse yourself with them very long. Trying to make tests on them to see what they will do is very unsatisfactory. But when some problem arises that requires a very exact mathematical calculation, then the machine looms up on the horizon as a masterful asset.

Now I have here a letter today from one of our members in the West, a woman who is an artist and does considerable work for museums and art galleries and who has had the care of her aged and more or less invalid mother for a long time. She has advanced to one of the central degrees—not to the very highest—but she is not in the lowest degrees either. From time to time she has written to us and said that she did not have any way of knowing whether she had made any great progress or development through the work, but now comes this letter. In part she says:

"Dr. Lewis, how true it is, what you have so often put in your writings, that we only know what we have gained from our lessons when the occasion arises that we need that knowledge. I have not been able to go through many of the exercises given in the recent degrees with all of the fullness and success that I would like to have had as my time at home has been greatly taken up with the household duties and taking care of my mother, and when I would get through with such duties I would be too tired to realize whether I was thoroughly understanding the principles or not. But I have studied each lesson and registered each principle as well as I could. During one of my mother's recent fever attacks she had one of those horrible deliriums or upset mental conditions that often come with fever. . . . This occur-

red during the night, and her condition awakened me, and as I awakened I remembered my lessons and within ten minutes I had decided just what principle I should use and apply, and through the aid of these lessons and the Cosmic the contact that brought her back to consciousness was made. The joy on her face when she realized I was with her, and that she was in a better condition, will remain in my thoughts forever. My gratitude is to the Cosmic and to AMORC for the privilege of receiving such understanding, and my gratitude is too great to try to express in words."

Sometimes on such occasions and in such emergencies the possibility of securing a physician or someone who can assist is very remote, and at other times it is useless even to think of trying to secure such outside aid, and when it is secured with more or less satisfaction it generally means a considerable cost, not only in worry but in dollars and cents. To be able to meet an emergency in the middle of the day or night without calling on anyone else, or to tide conditions over or suspend a serious condition until other aid can be secured conveniently and with facility, means more to a member than all the dues that have ever been paid or the trouble that has been expended in studying the work. We receive reports constantly wherein members state that the application of one of our principles given in a lesson some time before has produced results that compensated the member for all of the dues paid, for all of the time expended, for all of the study and trouble, and in addition to that it had given the member that grand and glorious satisfaction of knowing that the laws not only worked but that they were easily applied when there was a real need for them.

One of the satisfactions of having a burglar alarm system or fire extinguishers in the house is not that these things look nice or that they are decorations, but that if a need arises they are handy and ready to serve. The satisfaction with which a person can go about his affairs and go to sleep at night and cast off worries and troubles when once there is a means, a method, a law, a principle that can be used when required, means more to an individual than any other power or asset that he may have.

I think I told you once before about the Soror who wrote to us and stated that she had reached the Sixth Degree and finished it and had no opportunity of making any real test of the laws and principles, and in fact she had never had a real test of any of the principles in any of the preceding degrees, and she was very doubtful whether any of the laws or principles really worked or whether she had developed any power or ability, and whether the whole several years of practice

and study had been worth anything to her. She was very much discouraged over her inability to prove to herself or find in her consciousness any indication of development and progress. She had begun to compare the cost in dollars and cents for dues and in time and trouble with what she believed she had received from AMORC, and in her own way of thinking she had either wasted a lot of time or some money, or both. She was practically on the verge of wanting to discontinue the studies because of this inability to determine whether she had made any progress or gained any benefit.

Then a few days after writing that letter, she wrote another in which she said that during the day her little four-year-old child had picked up from the floor an electric wire extension that had a two-pronged plug on the end of it, which she had been using in connection with her electric sewing machine, and just disconnected it. The little child picked up the two metal prongs and put them in its mouth, and since the prongs were alive with the house electric circuit, the little child was instantly severely burned in its mouth and particularly was its tongue burned and swollen to such a degree that the child began to choke and get blue and black in the face. It would have taken any physician she could have contacted at least a half hour to get there to the house, so she was frantic with fear and deeply moved by the child's struggles to breathe and maintain consciousness. Then she suddenly thought of one of the principles she had learned in the lessons, and she instantly applied it, and in a few moments the child was breathing easier because the swelling in the tongue went down. Then she applied another principle to stop the pain, and the child began to go to sleep because of its exhaustion and because of the magnetic psychic touch of the mother. By the time a physician had reached the house, which required almost an hour because of delays, the child was beyond any dangerous stage although still affected by the burns. In two weeks the child was normal again. But, the physician and a nurse who were called in stated that unless the mother had done something very drastic, which of course the doctor and nurse could not understand, the child would have "suffocated to death."

Now do you think that that mother or her husband would say again that the cost of dues for three years, amounting to less than seventy-five dollars, and perhaps some other incidental expenses connected with AMORC such as the buying of a few books, making the total cost probably less than one hundred dollars, was an extravagant outlay or an unnecessary outlay in the face of the fact that the child's life had been saved? I have heard again recently from that mother,

and in her letter she stated that the child was growing nicely, and that she and her husband were teaching the child some of the fundamental principles of Rosicrucianism. She also stated that she and her husband had used the principles in various ways in emergencies in connection with business, health and social affairs. But we know that that member, like many thousands of others, will never abandon the Rosicrucian principles nor ever feel that any amount of time spent in connection with the work or any nominal amount of money such as is required by our members is an extravagant or a useless expense.

### "Soul Mates"

From time to time members write to us asking for our opinion, explanation, or thoughts regarding this subject of "soul mates." In past issues of *The Rosicrucian Forum* there have been published my decision and my opinions on this subject, based upon the teachings, principles and traditions of the Order.

I have never found in any of the ancient or modern genuine Rosicrucian manuscripts any reference to the subject of "soul mates," and furthermore, I do not see how there could be any such reference because the term or phrase "soul mates" is somewhat of a modern invention, and it is a misnomer so far as a word or term is concerned. To a true Rosicrucian it means nothing and is paradoxical. If all of the souls throughout the universe, including those resident in earthly bodies and those in the so-called spirit or Cosmic world are united and part of the God Consciousness or Oversoul or Cosmic Soul, how could there be such a thing as segments of that Oversoul or segments of the Universal Soul being mated, while other souls are not mated? In what sense could some segments of that great Soul be "mated"? In the first place, the segments of the Oversoul or Universal Soul or God Consciousness do not begin to manifest or exist as segments until they are incarnated on earth in a physical body. Up until that time and after transition all of these so-called separated souls or segments of the Universal Soul are united again, and merely retain a memory or consciousness or characteristic of some personality which they had accumulated or assumed or attained while on earth.

While these souls are in the physical body, separated and distinguished somewhat by the personalities or characteristics attached to them, the physical bodies in which they reside may become mated in pairs, but that would have no bearing upon the souls within the bodies.

In the first place, the term "soul mate" was invented and is being used today more frequently as a sort of an alibi or explanation for unconven-

tional conduct, for indiscriminate attractions, and for the avoidance of provisions of moral codes. You seldom hear of a man and wife who are truly mated in every spiritual, intellectual, physical and other sense, and who are living a properly married life and conducting themselves properly, going about calling themselves "soul mates." But as soon as some man and woman who are not married or who are married to other individuals find themselves being attracted, or tempted, or led into unconventional conduct or some strange and unwarranted behavior, they fall back on the explanation that their conduct is all right, and is warranted and condoned by the fact that they are "soul mates."

All of this sort of thing not only has no place in Rosicrucianism, but is contrary to the principles of Rosicrucianism, and I cannot see why any of our members, young or old, should tolerate any discussion of this subject of "soul mates" except to say that it is outside our teachings, outside our moral code and our consideration of fundamental principles. And it is usually outside of the province of any of our masters, secretaries or officers of our lodges and chapters to discuss the subject or give any time or thought to it.

Occasionally we permit the masters or other officers of our lodges and chapters to discuss this subject, generally for the specific satisfaction of one or two persons connected with the chapter who have been led into giving some credence to the idea of the existence of "soul mates." While it is true that preceding the marriage of the physical bodies of a couple who are deeply and sincerely in love with each other and who are seeking honorable marriage, there should be a spiritual blending of the two persons and more or less of a spiritual marriage, still this does not refer to what is generally called a condition of "soul mating." Two persons may be spiritually united or harmonious because of the similar vibrations of their auras, because of the similarity of their spiritual ideas and spiritual development, and in this sense they unite not only their spiritual and psychic faculties, qualities and standards, but their physical bodies in the marriage ceremony. But this has nothing to do with an attraction between individuals that is generally physical and considerably influenced by sex emotions and then fantastically labelled "soul mating."

As I have said a few moments ago, it is strange indeed that the idea of "soul mates" and "soul mating" generally comes to those who are improperly mating in a moral sense, or in the viewpoint of society's conventional ethics, and seldom occurs as an alibi or explanation or important consideration to those who are acting rationally, normally, and morally in regard to their companionship or unity.

In the light of all of this, I wish to advise the members of the Forum, and through the Forum our general membership and the masters, secretaries and officers of all of our lodges and chapters, that the subject of "soul mating" is taboo with our organization. We do not want to waste any further time talking about it, thinking about it, explaining it or trying to keep it out of our work. It has never been in our work and our teachings, and it should not take many words, therefore, to keep it out. And those persons who have complained in recent months that whenever they have written to various departments at Headquarters asking for our opinions on the subject of "soul mates," they have received no long personal explanations, should realize that we totally ignore such questions. We look upon them as we would look upon letters written to us by members or non-members asking us to give our explanation or interpretation and understanding of Heaven and Hell. These religious terms are doctrinal and are outside of our teachings, and we refuse to become involved in such controversial matters that have no bearing upon Rosicrucian studies, and the same is true regarding the subject of "soul mates."

### Important Notice About the Book of Secret Symbols

Last December there appeared in our Forum magazine a notation and description about the wonderful book of secret Rosicrucian symbols that was a reprint of a very wonderful book of ancient times containing on large pages many, many diagrams of the secret symbols and secret symbolical processes of Rosicrucianism, all in hand-colored designs.

I stated that this book had previously sold in rare bookstores for seventy-five to one hundred dollars a copy, and that while a small edition remained in our hands we would offer these to our members for twenty dollars a copy.

I am glad to say that many of our members saw the advantage of having one of these unusually rare, costly, and beautiful books, and that now the small edition we had on hand in our Supply Bureau is exhausted. And I have induced the publisher of the book to take the last fifty copies that he had on hand and bind them especially for us and give us another supply. But this new supply of about fifty copies cannot be sold for the special price of twenty dollars. They will have to be sold at twenty-five dollars each. Some members are still answering that notice that I put in the Forum magazine last December and sending for those special copies at twenty dollars each, as though the supply were unlimited, and the special price indefinitely fixed.

So if you have not taken advantage of the special offer that I made last winter starting with December of 1937, I am sorry to say that hereafter, or after the first of September, there will be no copies left, except a few at twenty-five dollars per copy (and even these may run as high as fifty dollars per copy if they have to be bound by hand and treated any further as handmade books) and in another month or two there will be no copies left at all. Please keep this in mind and do not order any of these copies from the Rosicrucian Supply Bureau or from the Secretary to the Imperator at twenty dollars per copy. Such orders cannot be filled after the first of September.

**Orders will be accepted now, while they last, at twenty-five dollars per copy.**

### **A Rosicrucian Church and Theater in England**

We have received from abroad some copies of a very cheaply printed weekly illustrated magazine containing pictures of what is claimed to be a new Rosicrucian Church and Theater built in England by a group of Rosicrucians. The edifices are very strangely designed, and there are a few pictures of the so-called leaders of the Church and Theater in strange-looking monkish robes, but without any real identification. Some of our members in England and elsewhere have written to us asking about this Church and Theater, and whether the AMORC is back of the movement, and there may be others here in America who will see this foreign publication with its pictures in some public library or receive it from friends by mail. To anticipate any questions that may be asked, I want to say that while the magazine containing these pictures is very vague and indefinite regarding the name or location of the Rosicrucian group that has designed and constructed the small Church and Theater, we are well acquainted with the background of the whole proposition. The little group of so-called "Rosicrucians" who claim that they have built this Church and Theater is in no way affiliated with the Rosicrucian Order, or has in no sense any genuine Rosicrucian authority. The real name of the little group is very different from any group that has ever had a Rosicrucian name or title in the past, and one or two individuals back of that little group who have been reported to me by the Grand Master and Grand Secretary of the AMORC in England and in France, are not known to our Rosicrucian records in Europe and I have never heard of them before.

In the first place, the Rosicrucian Order has never conducted a "Rosicrucian Church" for regular religious services throughout the week, and on Sundays, and it is not likely that the Rosi-

crucian Order will ever establish, maintain, or conduct a sectarian church of any kind. The Rosicrucians always prefer to work through the established churches and permit, and in fact encourage, their members to maintain their affiliation with whatever church they have been affiliated with before joining the organization. In other words, the true Rosicrucian Order does not seek to create a new religion or a new church and have the members abandon the churches of their previous selection and join a new church. As for conducting a theater, this would certainly be a new idea except that at times in the past the Rosicrucian Order has supported or maintained in certain districts of Europe a form of theater or amphitheater for the production of classical plays, principally those known as the Shakespearean Plays. But the organization never will construct and maintain and support as its own exclusive property a theater for ordinary dramatic presentations or theatrical entertainment.

So do not allow yourself to be deceived by the statement that these things in England are "Rosicrucian." Some persons in all parts of the world seem to feel that the word "Rosicrucian" is just a general word of public property which they may use in connection with anything that is unusual, weird, mystical or occult. Many years ago the word "Freemasonic" and the word "Masonic" were used and applied in the same general manner by persons who had no connection with Freemasonry whatever. There were created and established Masonic insurance companies, Masonic libraries, Masonic schools, Masonic hospitals, and all sorts of things. But various law decisions and the criticism of the general public soon taught the lesson that the words "Freemasonic" and "Masonic" belonged very definitely to a certain very definite organization, and nowadays the public is not being so greatly deceived by the misuse of those words. It will gradually dawn on the minds of many pretenders and schemers that they cannot arbitrarily and unduly use the word "Rosicrucian" either.

Fifty years ago here in America the editors of encyclopedias, dictionaries, magazines, and books seemed to think that the word "Rosicrucian" was like the word "occult" or like the word "mystical," or like the word "weird," and that it could be applied to almost anything that was of an unusual nature. This led to great confusion and misunderstanding on the part of the public. But today most of the standard unabridged dictionaries and the principal encyclopedias of Europe and America contain articles dealing with Rosicrucianism which make perfectly plain that there is only one universal, genuine, Rosicrucian organization, and that is AMORC, and that the word Rosicrucian belongs to such an organization



and cannot be used indiscriminately. This is resulting in a better understanding on the part of the public, and especially on the part of editors, historians, and writers. Soon, therefore, there will be little probability of such misuse of the word, and misunderstanding of it as is prevalent now in a few parts of America and in a few parts of Europe.

### Creating Dreams

One of the questions presented here to the Forum this afternoon is whether it is possible for an individual to cause or create a dream by the process of concentrating on a certain subject and the desire for a dream just before going to sleep, so that this idea or thought or theme of a dream will be in the consciousness as one goes to sleep.

I personally do not know of anyone who has ever attempted such a method of creating a dream. I do know, and most of our members know, that the thought that is uppermost in the mind as one goes to sleep can, and often does, attract some impression regarding such a thought, from the Cosmic; therefore, the last thought in the mind as one goes to sleep is very apt to bring some Cosmic reaction or Cosmic impression or vision during the sleeping hours.

The difficulty in such a method is simply that it is almost impossible for the average individual to tell the difference between a vague and incomplete dream or dream story, and a Cosmic impression or Cosmic vision. We find in the reports of our members that very often the thing they report to us as probably being a Cosmic vision during the night is probably nothing more than a dream, and a very vague and incomplete dream at that. On the other hand, I do not know of any way in which I can tell any one of you just how to tell the difference between a vague Cosmic vision or experience and a dream. It is only after many experiences and considerable time spent in contact with Cosmic experiences that the average person learns to tell the difference between a Cosmic vision and a dream.

Now if the process referred to in the question is used, and an individual attempts to create a dream during the night by falling asleep with his mind concentrated upon some one theme or some definite idea, he may attract some impressions or some vision from the Cosmic while he is asleep, and in the morning when he remembers it he would not be able to tell whether he had succeeded in creating a dream or succeeded in attracting something from the Cosmic that was not a dream.

If this process is tried, however, I would suggest that for the early experiments the person trying it should concentrate his mind or thinking

upon some theme of the past. Let us say, for instance, that several years ago you had taken a journey across the United States or to Canada or across the Atlantic to Europe. While the whole trip itself may be more or less definite in your mind, there probably would be a number of incidents or events connected with that trip that are now vague and indefinite in your memory. Therefore by going to sleep and concentrating your mind on the beginning of the trip, as for instance, getting aboard the train at a certain city or getting aboard the ship at the port of New York or some other port, and holding that in your mind as the starting point of a dream you desire, it might be that after two or three attempts on successive nights you would have a dream regarding some events or incidents that occurred aboard the ship or aboard the train or in some city that was included in the tour. On the other hand, you might concentrate your mind on something connected with your school days or your days at college or connected with some important past event in your life. Then, if on some morning when you awakened you remembered that you had some experience connected with the thought you had been concentrating upon, you might rely to a very large extent on the belief that you really had created a dream.

It is not likely that the Cosmic would bring you or give you a vision during the night of some past event. After all, dreams are manufactured more or less from one's memory storehouse. In other words, the average dream is a recollection or recalling of past experiences, whereas a Cosmic vision is very often of something that has not yet occurred, or is about to occur, or may occur. So, if after trying for a number of times by concentrating on the beginning or some one feature of a past event, you find in the morning that you have had a vision of that event in more detail and with forgotten incidents connected with it, you may feel safe in concluding that you had created or attracted a "dream" rather than a Cosmic vision. This is all I can tell you on this subject because, as I have said, it is one with which I have never experimented, or at least not in recent years, and I do not know of anyone else who has experimented with it. But it is an interesting field for psychological experimentation.

### Telepathy

We hear very much these days about telepathic experimentation, and the analytical study of telepathy on the part of the general public and on the part of some eminent scientists. It seems to be a general conclusion on the part of those scientific experimenters and psychologists that more telepathic communication actually goes on

between the minds of human beings than we realize. The problem which the scientists are striving to work out is not whether telepathy is possible, but whether it can be organized and systematized and performed at will.

I think it is generally conceded by the most eminent psychologists and scientists in this field that all human beings possess the ability of transferring some of their thoughts by communicating some of their thoughts telepathically to the mind of another person; and I think it is equally well accepted that the average human being does receive at times certain communications, impressions or ideas that have been communicated to him through some psychological process and not through the ordinary processes of hearing, seeing or feeling. Of course there are ways of seeing, hearing or feeling that are not the *ordinary* ways. So one question that has arisen in connection with the study of telepathy is whether all of us possess what may be called "extra sensory perceptive ability."

Thousands of persons have attested to the fact that they have been awakened or been disturbed in their sleep at night by sensing in some strange way the presence of someone in the bedroom, and usually the impression was especially strong and disturbing when that unknown or strange person was really an intruder whose motive in being in the room was unkind, dishonest, deceptive or injurious to the person and property of the one asleep. Everyone knows, also, that one may be sound asleep and someone who is rightfully in the house or room may enter and come close to the one who is asleep and not disturb the sleeping person, for there does not seem to be the same disturbing effect from a familiar or honest person that there is from a stranger or dishonest person. This would indicate in a broad sense that the mind and thoughts of the intruder, as well as his aura, convey a warning of some kind to the sleeping person, and that perhaps the dishonest, deceptive and destructive intentions of the intruder are conveyed to the sleeping person and these destructive and deceptive thoughts or impressions awaken the sleeper.

On the other hand, we have a score of reports of repeated experiments and experiences showing that in homes and institutions, soundly sleeping persons have been awakened by the presence of fire or flood on the property or in the lower part of the home where the person is sleeping. An examination of these reports plainly reveals that it was not the smell of smoke or the sound of crackling fire, flames, or the noise of flood that awakened the sleeper. The sleepers themselves, after awakening, have listened quietly and tried to hear any sound that might confirm this impres-

sion they received while they were asleep and which awakened them.

These experiences would indicate that the human mind can receive an impression or a communication without the agency or assistance of another human mind, because, in a large majority of such cases, no other person on or in the premises was awake and possessed the knowledge of the fire or flood or danger, and therefore could not have communicated it telepathically or otherwise to the person who was sleeping. Mystics would claim that it was a Cosmic communication that awakened the sleeper, and this is probably just as correct a theory, but difficult to prove. The fact, however, remains that sleeping persons have been warned or alarmed or informed of things that were going on, and of which no person had any definite understanding or knowledge. Therefore, the human mind would seem to be sensitive to impressions that are not communicated through the ordinary channels of human intelligence.

But there seems to be one point overlooked by a great many of the experimenters, and that is, that whenever definite attempts are made to communicate a thought, an idea, or some form of ideology from one human mind to another human mind, the one who is attempting to transmit the thought interferes with the process of releasing it for telepathic communication. If it were fundamentally true that every time one of us sat down to concentrate, or concentrated while in a reclining position, and held in our minds one single definite thought or picture, we transmitted this thought to others around us, then all of us would be receiving much of the time all sorts of thoughts from various persons near us or some little distance from us. But this does not appear to be true, for we do not find our minds constantly receiving the impressions from the thinking organ of other humans. And in the experiments of our various degrees of study, our members have found that it is not such an easy and simple matter. Many of them have tried for months, and sometimes for years, to communicate a thought mentally to someone else by merely concentrating upon it and visualizing it and willing their minds to send it forth to someone else, and yet have had no success whatsoever. On the other hand, all of us, and even those who have had no success with such attempts at telepathic communication, have found that at times when we least expect it, and certainly least desire it, some thoughts we have in mind do radiate from our minds to the minds of others, and other persons pick up these thoughts very easily.

Now from any psychological analysis of what goes on when a mind transmits a thought to another, it is very evident that the mind that does

the transmitting must be solely dominated or controlled by the thought it is concentrating upon. It is impossible to have the mind concentrated upon and occupied by two thoughts or two ideas at the same time and have either one of them function wholly and completely in a telepathic sense. Therefore, in such experiments where an individual sits down and concentrates on a thought or idea, and at the same time tries to concentrate on the use of his will power to send forth the thought, he is using his mind for too much activity and it is inhibited from becoming completely absorbed in any one of the thoughts.

Yet it seems that whenever we happen to be in a relaxed and thoughtful mood and concentrate the mind on some one idea which we are merely recalling or analyzing or visualizing, and do not have in mind the idea of sending that thought to anyone, and do not use the mind to concentrate on the manner of transmitting it or sending it forth, that the idea often seems to slip out of the mind and radiate into space and reach some other person. This would indicate that the better time, or the best and only time, for the proper transmission of a thought or an idea is when we are not concerned about the sending of it and when the mind is not too much occupied with the process of sending or with concentrating upon the recipient.

Of course the next problem that is involved is the manner in which the recipient receives that message. It must be admitted by all who give the matter any thought at all that every human being is not prepared to receive and not susceptible of receiving telepathic or mental thoughts at every hour of the day and night. Just as the mind that is sending the thought must have no other thought in mind but the idea that is to be transmitted, and with no accompanying idea about the person to receive it or the method of transmitting it, so the person who is to receive or may receive the thought must not be mentally occupied with other matters. Numerous scientific experiments by mystic philosophers and others have shown that many of the receivers of such telepathic communications have received these impressions while they were in a drowsy state, a semi-conscious state or actually asleep, or in a meditative mood where they were not thinking of any one definite thing.

While one is lying upon a beach at a seashore and gazing out over the waters or toward the sky without any definite thought in mind, there may come many impressions. Some of these may come from one's own memory storehouse. Some may come through the association of ideas, by the water and sky and sand recalling a similar incident of the distant past or immediate past. Or one may be sitting at home and looking into the

flames of the burning logs, or reading a book and stopping to rest the eyes a moment and looking into space without any definite thought in mind. But whenever one is in a relaxed mood and the mind not definitely occupied with any special picture or thought, the mind can then be receptive and is more likely to receive a telepathic impression than at any other time — just as a blank photographic plate that has no impression upon it is more receptive to a definite impression than after it has once had some other impression made upon it.

The moment an individual sits down in an attempt to receive some impression from someone who is supposed to be in attunement with him at that time, his mind becomes occupied with the idea of receiving a message and he unconsciously thinks of the person who is sending it, even though he may not know definitely who that person really is. But at least the mind is occupied with the process of receiving a message and is anticipatory in its nature and probably excited over the enthusiastic plan. But the mind is not blank, and therefore not totally receptive and susceptible of receiving an impression. There are cases on record where an attorney standing in a court of law arguing before a jury has paused for a moment to think of his next words, and hesitated with a blank mind, wondering what else he should say, when he has suddenly received an impression communicated to him by someone in the court or in the room adjoining the court as a suggestion as to what he should say, or pointing out to him mentally some point he has overlooked. Now we might think that an attorney in a busy courtroom standing before a curious and expectant jury, and with his nerves and mind all at tension, would not be in the best receptive mood for telepathic communication. But it is a psychological fact that the human mind in its thinking processes can stop suddenly and become a blank for a moment or two and forget its surroundings, forget what it is saying and doing, and become highly receptive in that moment of relaxation. And of course a very complete message can be communicated telepathically in a fraction of a minute, for in all such cases a telepathic communication is not conveyed solely and exclusively by words or by a long worded sentence or paragraph but by an idea.

It is just as though I suddenly held up before you a book for you to look at for three or four seconds. If you were looking as absorbedly at the book I held before you as your mind is absorbent to any impression that comes to it telepathically, I could take that book away after three seconds and ask you to describe it, and you might find that it would take a whole minute or more for you to describe what you had seen in three sec-

onds. For instance, you might say: "It was a medium-sized book about eight inches high and six inches wide, and about one inch and a half thick. It had gold edges and a red cover about the color of a red carnation. Its title was stamped in gold and the words of the title on the back of the book and on the side of the book were 'Directory of the City of Chicago, 1938' and its pages also appeared to be uncut, and there was a paper bookmark of a yellow color sticking out from between the pages, and this bookmark seemed to have some printing on it in black type."

Now you see that long description would take almost a minute to express in words, but would only take a few seconds to visualize as an idea or picture. And many telepathic communications are received in the form of ideas or pictures. That is why the easiest experiments to conduct are those of distinctive symbols which cannot be easily mistaken in a hasty mental pictorial impression. On the other hand, experiments that deal with long messages or groups of words forming a sentence or a phrase or a long number such as 182,496 are difficult to convey because the impression is made as a picture or idea on the mind and afterwards you have to recall the picture by memory in order to explain what you saw, and you may twist or turn the words of the sentence or phrase around about, just as you might recall the number as being 168,294 instead of what it really was.

But the principal error in the scientific experiments that have been recently conducted over the radio and by means of symbolical cards is that those who are attempting to do the transmitting have not been prepared in the psychological processes of concentrating and using the faculties of the mind as our members are being trained through our monographs and lectures. You might sit down any evening of the week and by agreement have some other person sitting in the adjoining room or in an adjoining house, concentrating on your mind to receive an impression, and you might concentrate your mind for a half hour on some thought or picture or idea, and concentrate on the person who is sitting waiting for it and concentrate on the process of sending it and trying to will it to go forth, and have no success at all, because you as a transmitter had in your mind too many thoughts instead of one exclusive one, and because you did not know of the right processes of visualizing a thought and then releasing it from your consciousness.

The experiments that are being conducted in transmitting telepathic communications in recent nation-wide experiments are much like the instance noted in one of our monographs—that of an individual sitting down at a table in a telegraphic office and carefully composing a telegram

that he wants to send to someone else. After carefully preparing the message and deciding upon it he writes it out on the formal telegraphic sheet of paper and, after signing it, sits and concentrates on the message and on the individual to whom it is going, and also tries to visualize the other person receiving it and acting upon it. But sitting there in concentration, gazing at the message and visualizing it, and visualizing the person who is to receive it, would not release the message. He must discontinue his concentration and visualization of the message, and take the message to the counter and turn it over to the telegraphic officers to transmit it, and until he does release it in that manner the message does not start on its way, but continues to remain in the concentrating mind of the sender.

So we have found through years of experimentation in our Rosicrucian branches and activities throughout the world that there is more to telepathic communication than merely thinking of something and desiring it and willing it to reach someone else, and there is more to receiving a message than merely sitting down and concentrating on the sender and waiting for the message to come. That is why in these nation-wide experiments over the radio and otherwise and in experimental laboratories with persons who have not been properly trained, the average of results is very poor indeed and very discouraging to those who are making their first attempts. But I must be frank and say to all of you that among our own members who have been properly instructed there is also a large degree of failure because our members do not follow the instructions we have carefully given in our monographs. They still continue to concentrate too long upon the message and the person to whom they want to send it. From many reports we receive about the failures in the Rosicrucian experiments, we find that the members did not proceed properly and never released the message. And of course very often these experiments are made with persons who are mentally busy at the time and not trying to be receptive, and are not receptive in any sense. But still, our carefully prepared members have a far greater degree of success than those who are not prepared, and all of this goes to prove that the human mind is capable of transmitting thoughts and that it is capable of receiving such thoughts independent and aside from the ordinary processes of communication, and therefore possesses extra sensory perceptive ability.

### About Your "Personal Problems"

I do wish it were possible for all of us here at the Forum session to go throughout our entire membership and make plain to all of our members

that the officers at headquarters cannot attempt to answer all letters written to them by our members dealing with all sorts of personal problems.

It is true that in our propaganda literature, especially in the book entitled *The Secret Heritage*, we state that in addition to sending forth the monographs each week and the magazines each month, we conduct a personal service form of correspondence with our members to help them in their personal problems in connection with their studies and progress through mystical development. But this offer to assist our members in their personal problems should not include, and cannot include the answering of correspondence pertaining to divorces, unhappy married lives, bankruptcies in business, and all sorts of matters that are very personal and have no connection whatever with the Rosicrucian studies or with the member's advancement and development through the studies, or the member's progress and development in a psychic and mystical sense.

From one end of the year to the other, and each week and month we receive scores of letters that have to be returned to the writers with the statement that we do not attempt, and cannot attempt to answer them. We cannot take them and go into Cosmic sessions for many hours or many days to try to learn how a member can best solve some legal problem in connection with business or marriage. Those questions can be best answered by a local attorney or a local physician, or a local clergyman, and especially those who are in contact with the individuals concerned and acquainted with the family or business affairs.

So I wish that our members, and especially those who read the Forum magazine, would try to discourage members from writing to us long letters about their personal home and business affairs in which there is very little opportunity to apply any of the Cosmic principles, and very little opportunity for us to give any practical advice since we are not acquainted with the facts. And, of course, we would have to be acquainted with more facts than are contained in even long letters that represent only one individual's viewpoint. This is all beside the work of our organization, and is something that we have not guaranteed or promised to look after in connection with the work of our organization, for we must concentrate on teaching you laws and principles so that you may work out your own problems.

### Visiting Headquarters

Once more I want to discuss with our Forum here, and with our Forum readers, this matter of visiting headquarters and seeing the officers and having interviews with them.

It is true that we constantly and conscientiously in all of our literature invite all of our members and inquirers to see headquarters and its various buildings, and especially visit our public museum which is one of the largest oriental museums west of Chicago, and visit our planetarium and science building and others which are unequalled in many cities of the United States. But it is not true that we invite our members or their friends to drop in at headquarters any hour of the day or night and expect to find the officers sitting down twiddling their thumbs waiting for members to drop in for an interview. If you have ever visited a newspaper office or editorial department, you will have discovered that there are certain minutes and hours of the day when everything is buzzing, and even an earthquake, dynamite explosion, fire, or death in the family would not disrupt the routine.

Here at headquarters every department and every officer is bound by and limited by certain routine activities. There are thousands of monographs that have to be mailed on certain days of the week. There are certain magazine articles, and other articles that have to be prepared each week so that they will appear promptly in the weekly or monthly publications, and there are certain other routines such as periods for treatments, periods for experiments, Cosmic contacts, Cathedral periods, correspondence each day, and the checking of records and that sort of thing. Each department and each officer has daily and hourly routines that cannot be arbitrarily set aside. It would be grossly unfair for any department head or officer to abandon or suspend his activities in behalf of thousands of members, and delay the things that they are waiting for and expecting, for the sake of an hour's visit with some one member who has arbitrarily set a time for his visit and expects personal, individual attention.

Each department and each officer has certain days of the week when there are hours set aside for visits and interviews. But it seems very difficult to make many of our members understand that they cannot drop off a train in San Jose at three o'clock in the afternoon with the anticipation of getting back on another train at four o'clock, and drop out here for the intervening hour and have every department head and officer greet them at the door of his office and take them into the office for a ten or fifteen minute interview and then send them on their way happy and satisfied. Since there are many trains coming into this city every day, and thousands of automobiles, there is hardly an hour of the day that some of our members and their friends do not drop in here at Rosicrucian Park. To be able to see these persons and talk with them and show them

through the buildings and give them the personal attention that they desire would mean that we would have to be prepared to receive them and entertain them from early in the morning until midnight.

And it is strange how many of these visitors, including members and friends, will arrive in San Francisco or Los Angeles, and go sight-seeing in those cities for one or two days and then hurriedly come to San Jose by automobile or train with only fifteen or twenty minutes at their disposal, and expect to have us stop everything and be hosts to them, so that they can go on their way again. Many of these persons arrive at late hours in the evening, and on Saturday afternoons or Sundays, and they frankly tell us that they have spent two or three days in Los Angeles or San Francisco or Yosemite or elsewhere, and left their visit to San Jose for the last hours of the last day they will be in California. This is distinctly unfair to us and unreasonable! We cannot understand how any member or inquirer who is really interested in our work can plan to spend three or four days sight-seeing first, and then one last hour in seeing us. And not more than two out of a hundred of these persons ever write to us in advance and ask about appointments or ask about visiting hours, or even notify us that they are coming.

Many of them say to us that their friends have driven them by automobile from San Francisco or Los Angeles to San Jose on Saturday afternoon or Sunday "because it was the only time in the week when these friends could get away from business for a little recreation." However, if we remained here in our offices all day Saturday and Sunday, or at our homes during those periods, when would any of us have an opportunity to enjoy a little recreation or the California scenery, or a little rest, or get acquainted with our families? I have had to be most unkind and most uncordial recently in refusing to allow unexpected visitors to come to my home at eight, nine, and ten o'clock in the evening for long interviews. Sometimes I have been busy working on some manuscripts or studying some rare manuscripts, or making a painting, or doing something else of a constructive or recreational nature, and yet these persons have insisted that because the offices and main buildings at headquarters were closed in the evenings they wanted to come into my home for an interview, and to tell me of their "experiences," etc., so that they could hurriedly catch another train home.

I have simply had to refuse them the privilege of coming to my home, and I know it must have been a shock to them to think that after driving here from Los Angeles or San Francisco they could not walk into my home as they would a

public office building. One Soror recently told me that she was informed in the chapter in Philadelphia that if she could not find me at the offices during the evening, all she had to do was go across the park and over to my home, and that she would find cordial and willing welcome there in the evening. This is a mistake and if I did not establish a strict rule in this regard, I would have visitors up until midnight every night in the week.

Thursday afternoon from one to five is established as the Emperor's visiting hours, and appointments are made on that afternoon each week by those who write or telegraph or telephone to my secretaries and make definite appointments. But I cannot be interrupted during our Forum sessions or during the time when I am working upon magazine articles, monographs, etc., in order to stop and give interviews.

But, on the other hand, there are other hostesses and officers who are ready at practically any hour of the day to take visitors through the various buildings and departments, and per chance afford them an opportunity of shaking hands with some of the officers. However, if they make definite appointments beforehand they can do even better than that, but to come arbitrarily and unexpectedly at any hour of the day is unfortunate for them.

And another mistake that was made is the idea on the part of some members that the Emperor is conducting a sort of clinic here in his office, and that these members can come here and the Emperor will sit down at almost any hour of the day or evening and give personal contact treatments to those who ask for them. Years ago the Emperor had to abandon giving personal contact treatments at the office or at home, for in a few weeks or a month a real clinic would have existed and there would have been a line of patients applying for personal treatments that would have gone all around the block, waiting from morning until night for their successive turns in receiving such treatments. The Emperor does give personal treatments through the Cosmic, but he does turn over a large majority of such patients or cases to the Council of Solace, and in every case the members desiring such treatment must write to the Council of Solace Department and receive definite instructions beforehand. To count on coming to headquarters unexpectedly and receiving such treatments personally is certainly a wrong idea.

It is not that we do not want to entertain our members, and do not want to see them. Every visitor who comes here soon learns that at great expense we have instructed and maintained here a staff of hosts and hostesses who are especially qualified to lecture, describe and point out all of

the interesting things in the museum, scientific buildings, and in all of the departments of our organization, and we welcome such visitors from eight thirty in the morning until noontime, and then from one until five in the afternoons. But such visitors cannot expect to have interviews with the officers at any hour of the day or night without having made some arrangement for an appointment or without giving those officers an opportunity to set a time and make an appointment. We want our members to consider Rosicrucian Park as a spiritual headquarters and those who have come to the Conventions and to visit us throughout the year know that the grounds of Rosicrucian Park and many of its buildings are especially arranged for visitors, and for the entertainment of the members; but, just as in any other great business or institution, the visitors must abide by the rules and regulations. Otherwise, all of our members will not be treated equally and fairly.

### New Books

I want to take this opportunity this morning in the Forum to thank our Forum readers and our general membership for the very keen and intelligent interest they show in their reading of books and magazines that pertain to the subjects in which we are all interested. From one end of the year to the other, and almost weekly, some member writes to me and calls my attention to some very interesting new book or old book that deals with mystical subjects, or subjects of a psychological, metaphysical, physiological, nature, or something of the kind. Very often the recommendations and suggestions they make result in our immediately telegraphing for the books that are suggested, and in carefully studying and analyzing them, and from time to time we recommend the best of these books to our members, and I have been very happy in noting how our members have sincerely followed our suggestions. But a large majority of the books that are thus recommended cannot be recommended in turn to our entire membership. A member may find a book which appeals to him or which he thinks is extraordinary and of great value simply because it presents some subject in just the way he would like to have it treated, but if we study the book we find very often that it is just as full of errors as of good points, and we cannot recommend these books to our members because we have tried to build up the faith of our members in our recommendations, and we want them to feel that when we do recommend a book by some known or unknown author, or published by some known or unknown publishing house, it is a good book page after page, and chapter after chapter. That is

why we recommend only a few books each year. And of course we have no financial or other interest in the books we recommend since our members buy them directly from the publishers, and we are often not even acquainted with the authors or publishers.

But, on the other hand, some of our members occasionally send us books for our library, or asking that I read them and write personal letters of explanation about the books. This I must refuse to do in many cases, because in the first place, I have so many unread books in my library at home and in my office that I am hoping to find time to read some day that I cannot promise to read any new books that are sent to me inside of six months or a year, and usually the member who sends a book wants an answer in a few days. In the second place, I cannot attempt to explain what some author has meant by words, phrases, or ideas that he writes and publishes. It would be just as unfair for me to attempt to explain what Dr. Alexis Carrel meant by chapters and pages in his new great book, as it would be for me to attempt to explain what some unknown author means by certain pages in some book that he has written on an occult subject.

In the first place, very often it is impossible for me to determine any more clearly what the author means than any of our readers, and in the second place, many of these authors are not well versed in the subject on which they are writing and simply have had some vague idea that they put forth in such an indefinite manner that the whole thing is impractical and it is not for me to attempt to tear such a book apart and write another book explaining it.

And then there are those members who are trying to write mystical books of their own, and who feel they must send me the complete manuscript of the book for me to review and edit. In one year over one hundred such manuscripts came to us, and had to be returned. I do not have time to read manuscripts from day to day, and from week to week, and month to month which have been written by our members, and make corrections and suggestions. Occasionally some outstanding authority in medicine, psychology, mysticism, or some similar subject has written to me asking if I would go over his manuscript and make suggestions, and knowing of the previous work and standing and knowledge of the author I have agreed to do so, but no great author of this kind has ever sent me a manuscript without first writing to me about it, and giving me an opportunity to offer to read it, or to reject the opportunity. So, please, Neophyte or other authors who may be in our membership, remember not to send me any manuscripts with the expectation that I will immediately read them and criticize

them without first writing to me about the matter. This will save a great deal of my time, and save bitter disappointments on your part, or long delays in waiting for the return of your manuscripts.

### The Law of Karma

We have said so much about Karma and the law of compensation in our Forum that I have often intimated that I thought we had about reached the end of the subject. But now in recent months I find a new angle presented by some of the letters we receive asking questions. It seems that somebody somewhere in the United States—probably one of these public platform lecturers who gives free lectures and then tries to interest the audience in private pay classes—has promoted the idea that there is a secret way whereby an individual can avoid Karma.

A letter that I received today distinctly stated that the writer had been convinced that there was some way not taught by the Rosicrucian Order in which all past Karma that had been created, and all future Karma could be absolutely avoided, nullified, and negated. The writer of the letter said that he did not want to receive any more monographs from us in which we intimated how he could work out his Karma satisfactorily to himself and to others concerned, and thereby assure himself of a happier future. He said he did not want to “work out” any Karma because he did not believe it was necessary, and that there must be some way in which his Karma could be quickly adjusted without any inconvenience to himself, without any obligations, sacrifices, or compensation. He rather intimated that there must be some secret mystical way, much like vicarious atonement, by which some mystical formulas could be utilized in one evening to neutralize and forgive and compensate for all of his Karma for the rest of his life; or that from this time onward he would have a clean slate upon which he could record what he pleased by doing what he pleased when he pleased.

It is useless to say that we informed the writer of this letter that we knew of no such process, and had no faith or belief in it. There would be no such thing as “the law of Karma” if it were something that could be negated or neutralized by some persons and not by all persons. It would not be a law any longer but a sort of arbitrary thing that would be visited upon the unfortunately ignorant and avoided by the wise. In other words, it would be something that would be affected by your ability to pay for some secret instruction, or your ability to get some knowledge that others couldn't get. It would, therefore, not be a universal law or universal in its application, and I cannot think of any Cosmic law that is so

made of flexible material that it could be stretched in some cases and shrunk in other cases.

There have been some religious doctrines in the past that were of that nature, and were abandoned eventually by conscientious, rational-thinking persons throughout the world, but I have never heard of Cosmic laws created by God being of such a flexible or unfair nature. The law of Karma affects everyone; and no matter how wise you may become in Cosmic knowledge or in God's laws, or how good or Godly you may be today and tomorrow, you cannot avoid the Karma that you created in the past, and you cannot avoid the results of any Karma that you will create today or tomorrow in spite of your divine character and divine knowledge. If you make a mistake, you must compensate; if you make an error, you must adjust it; if you do wrong in any sense, you must compensate for it regardless of your knowledge, your wisdom, your high character, or your motives and purposes. It is that one feature about Karma that makes it so acceptable because it is so logical, so reasonable, and so fair. Furthermore, it is that feature about Karma that makes it understandable, and makes plain why we have certain situations to deal with today, and why we may have certain situations to deal with tomorrow, or next year. It removes the idea that God arbitrarily visits sorrow and punishment, evil and illness upon certain individuals purely through a spirit of personal opinion.

So I am sorry for those persons who may be led into joining any private classes at large fees for the purpose of learning how to neutralize their Karma. Certainly it is one of the most ridiculous propositions that have been offered to the American people, and is on a par with the proposition that Jesus the Christ is editing a worldly magazine for the followers of a certain new and popular movement, or that some of the spiritual masters of the past have renounced all of their previous high beliefs or previous convictions and are now assisting in the material affairs of persons who have no understanding of any of the principles involved. Certainly a large portion of the American public is very gullible and ready to believe almost anything.

### Mystical Moving Pictures

Ever since we sponsored and promoted that mystical picture called *Lost Horizon* we have been swamped with suggestions about other proposed mystical moving pictures; and in many cases the proposed idea was one that would not be accepted by any moving picture producer. On the other hand, we have been requested from time to time to make suggestions for mystical moving pictures, and some of these have been under way in pro-



duction for many years past. We have been interested in preparing and sponsoring and supporting certain mystical dramas for moving pictures, stage, and screen which would have successful runs.

But recently we were asked to give our support and indorsement to a moving picture of which we had not seen the scenario, and with which we had nothing to do in the preparation. It was a picture dealing in astrology, and we refused to indorse the picture because we had not seen it, and because we did not want to promote the idea of astrology as though we were teaching it as part of our work. But we did go to see the picture, and we surely were happy—every one of our advanced members here who went to see it—that we had not indorsed it or sponsored it for there was more astrological nonsense in that picture than I have ever seen published in even the cheapest or worst books on astrology, and the plot and theme of the story was not even good enough to make an interesting presentation. Most of the characters played their parts well, struggling with ridiculous statements and ridiculous attitudes, but from the reaction of the audiences on the two occasions when I saw the picture, that production will do more to ridicule astrology and make it a laughing stock than anything we have ever seen.

If we had seen the scenario in advance and been asked to go over it and correct it, as on other occasions, we would have changed very much in the picture, particularly in regard to the astrological claims and the ridiculous situations. This particular picture was supposed to have been astrologically prepared by an eminent astrologer who also claims to be a real authority on matters Rosicrucian, but we soon saw that his knowledge of astrology (which he has never put forward in past years) was just about as weak and unofficial and incorrect as his claimed knowledge about Rosicrucian matters.

Such pictures are not only an eventual failure to producing companies and theaters, but they are disturbing to audiences and supply the critics of mysticism and allied sciences with further fuel and ammunition with which to make their attacks, and discourage the producing companies from attempting any other real mystical subjects because of the financial failure of the first one that is tried. I doubt whether there will be another big producing company in Hollywood or Los Angeles that will attempt another astrology picture for a long time to come; because during the next few months this one astrology picture will undoubtedly prove to theaters and producers that such a subject is a financial failure because of the attitude of the public toward it.

On the other hand, the *Lost Horizon* and some similar pictures and plays have been a great suc-

cess. It is strange how a person interested in astrology thinks that he can write a scenario about astrology just because he knows something about astrology, or how a person who thinks he knows something about metaphysics or mysticism thinks he can also write good moving pictures dealing with those subjects. A writer of a good modern scenario that is to be successful has to know a great deal more than the one subject that he wishes to promote in the picture. He has to know all the elements of comedy, love, satire, humor, mystery, and human emotions and situations. It was such a combination of things that made the picture *Lost Horizon* and other pictures of a semi-mystical nature a great success. But those very same elements are generally missing in other pictures that try to portray mysticism, astrology, and similar subjects.

Right now we are being invited to see a preliminary preview of a moving picture dealing with reincarnation. But unless this picture also deals with other human situations and matters in a very distinctive and unique manner, and does not attempt to simply shout forth the propaganda of reincarnation in every word, line, and feature, it will not be a success. After we have seen the picture and alterations have been made, if we find that it is one that the public would be interested in, and particularly our members, we will speak about it here in our Forum and help to promote its success. But if it is anything like this recent astrology picture or similar ones, we will forget that we have ever seen it and say nothing about it.

### Making Your Will and Testament

My mind was reawakened to the importance of this subject by a letter I received recently which brought to mind an experience that was related to me by a member attending our recent Convention. This member was a Soror of about sixty years of age who told me that she and her husband had struggled along through life against a great many obstacles with the knowledge and assurance that her father, who was verging on transition, had promised her and his other children that he would divide his large estate among them in recompense for the careful and considerate care they had given him in his old age for many years.

Then suddenly he did pass through transition, and when the estate was settled in court it was found that the will he had made was made improperly, and that not one penny of it would go to any of the children but would go to the state in which he lived, and would be absorbed among the state funds and distributed in a manner that would do very little good to any one individual.

This is an old-time story, and we have heard it so often that occasionally, or at least once every year or two, we try to remind our members that aside from their daily obligations to their children, parents and others, they have an obligation in the future in helping those that they most desire to help. In many cases, old homesteads and farms upon which children could live after the transition of their parents are completely absorbed because of some peculiarity in the will and testament that makes it impossible for the rightful heirs to get anything. In many cases a man's or woman's lifetime savings that have been gathered together through many sacrifices, and solely for the purpose of helping those who will remain dependent after his or her transition, have gone to the state, or occasionally to some relatives that were never intended to receive any of the estate, and solely because of errors in a will or testament.

And of course there are the scores of incidents occurring every day of the year in which persons suddenly pass through transition leaving no will or testament whatsoever. Such persons often feel that because they have some money in the bank and own a home or a homestead, or property that is free or clear from mortgages, liens or debts, that their children or their nearest relatives will inherit the estate as the natural course of events, and so they do not make any testament or will, or do not make any proper provision for the transmission of the estate to others. Many lives have been saddened and many future careers have been blighted by this oversight on the part of persons who should know better. And it does not matter how large the estate may be; if you possess or own anything in your own name and if you have any heirs or relatives who might be benefited by the things you cannot take with you when you pass out of this earthly life, you should make some provision in the form of a proper will or testament.

Now it is true that the average bank will help you in preparing such a will or testament if you own property or any amount of money, and there are attorneys and others who will help you. But on the other hand, if you do not have any considerable property or money, some of these persons—such as those connected with banks and trust companies—will take little or no interest in the preparation of your will and testament, and even after they have advised you you may still make some simple and natural mistake that will nullify the whole matter. So give this subject some thought.

A will or testament does not have to be prepared in legal language to be perfectly good. It does not have to be written with any special kind of ink on any special kind of paper. It should not be written in lead pencil which could be easily

altered, and it should be witnessed by two or three persons who have seen the will written or have read it after it was written and who will take your statement that you are signing it or have signed it and will sign their names to it as having witnessed the fact that it was your will and testament, and that you had them witness it while you were still in good health and of good mind. But even here there is a serious liability, because if any one of those witnesses happens to be one to whom the will or testament is giving any money or property, that witness is disqualified and it may disqualify the entire will and testament.

Also, certain other things are important as: to whom you give your estate or money, and how much you give, and why you give it. Such little simple matters as seem to be "nobody's business" may cause the whole will and testament to be disqualified in court, and in such cases the state often receives all that you own and possess, and nothing goes to any of the heirs or institutions or friends to whom you wanted to give something.

So there are two great dangers to keep in mind: First, the absence of any will or testament, and secondly, the wrong arrangement of the gifts or the selection of witnesses. These are but two of the important things that you should know about, and of course the third important point is that you see to this matter now while you are in good health and in good mind and not when you have become ill or injured, or in a physical or mental condition where someone can claim afterward that you were mentally or physically incompetent to know what you were doing, and therefore have the will declared null and void.

If you cannot find anyone else who will assist you, or give you such advice about the preparation of a will or testament, we will be glad to have you write to our Council of Solace Department and ask for the free information regarding the preparation of wills and testaments. Our Legal Department has prepared this matter as a guide, and of course there are certain provisions in certain states that may need a slight investigation. But it is a matter that should receive your attention at once.

Our interest in this matter is not selfish or mercenary. It is true that in a number of cases in recent years we have been informed by members that they have remembered the AMORC in their wills and testaments, and have left some amount to this organization, and then later we have found that they worded their wills in regard to the bequests to us in a wrong way, and the gifts were never forthcoming. We know that such members would greatly regret it if they knew that merely through a misunderstanding

they had defrauded themselves of the opportunity of benefiting our organization as they expected.

But even if we never had any possible benefit coming to us from the correct preparations of wills and testaments, we would still urge our members to think of this matter as something that is just as important in regard to their life affairs as any other material thing that interests them at the present time.

### Healing By Color

There appears to be much discussion throughout the United States and some parts of Europe today regarding the claims of certain manufacturers of electrical instruments about "color therapy" and the use of colored lights or colors in various ways for the healing of disease or the building up of the health and strength of the body. We have investigated this matter for several years, and we have found that many of these devices, instruments and processes that are being sold for small amounts of money and large amounts of money are absolutely worthless because the manufacturers or sellers of them know nothing about the psychological effects of color or the physiological and therapeutic effects of color. The mere fact that the color red is stimulating, and that the color violet is vitalizing to the body or nervous system, and that blue is soothing, is no reason to assume that a weakened body or a body that is devitalized in health or strength can be gradually made perfect and strong and vitalized by being bathed for an hour or two or a few days or few weeks in a brilliant red light. And yet that is the basis upon which many of these propositions operate. While blue light, like blue painted walls in the bedroom, may be very soothing to the nerves at times and restful to the eyes, too much blue light or the use of blue light at the wrong time can be just as dangerous to the health and the body as red light, yellow light, or any other light; and we must not forget that bright, pure sunlight contains all of the colors, and that it is more penetrating and more valuable to the health of the body than any one specific color.

And so I hope our members will not indulge in any of these experimental color systems, even though they are recommended by some of the popular platform psychology lecturers. Only recently I heard one such lecturer who had a large audience indulging in a long talk on color therapy, and I could not help but say to myself and others at the end of the lecture that the man had talked more and said less of the real facts about color therapy than anything I had ever heard or read, and I felt really sorry for the several hundred who remained after the lecture with the de-

sire of buying some of the equipment and paying good prices for special color treatments.

Color therapy is practically a new subject in the hands of physicians and therapeutic workers of all kinds, and it is not only a new field but a dangerous field for those who are ignorant of the real principles. It has become a matter of importance to the "quack" physicians because the unknown elements in it and the novelty of it give them an opportunity of taking money from the pocketbooks of the sickly in an easy manner. And the more you read and see of any one person advertising and claiming great things about his color system of therapy, the more sure you can be that he does not know his subject and is probably a "quack."

Those who really know the most about color therapy are still reluctant to make any positive claims in any particular case, except for some few definite conditions that experience has shown can be benefited by certain colors. But such an experienced color therapist is also experienced in other healing methods than that of color, and he is reluctant to create in the mind of anyone the impression that colored lights or color of any kind is a great panacea for all of the human weaknesses. So be careful of how you indulge in this matter, especially if your indulgence involves the buying of equipment or the paying for costly treatments.

### The Psychic Cause of Disease

And while we are speaking about disease, I want to take up a subject that was brought to my attention by one of our many Forum members who do not come here to Headquarters or do not participate in any of our Forum discussions here. I am always glad to have our Forum readers send me very definite questions that can be answered in the Forum magazine or discussed here in our Forum meetings, but such questions must be not only definite and brief, but they must be of a nature that will interest thousands of persons and not just the sender and possibly one or two others.

This question relates to the psychic cause of disease. In our lectures and monographs and some of our Forum discussions, I have said that all disease really has its beginning and its origin and cause in the psychic body or the psychic part of man. A great many have written to me saying that that is inconsistent with what we teach in our monographs and lectures. They say that we claim that the psychic part of man is more or less divine, more or less perfect, and therefore beyond disease, and incapable of having disease.

Now these statements by our critics are perfectly correct, and yet my statement is also correct. I have never said that the cause of disease

in the human body is a result of disease in the psychic body or psychic part of man, but I have said—and do say again—that the cause of disease in the physical body and even in the physical mind is due to some cause in the psychic body or the psychic part of man. Now the cause may be something without being a disease. Disease in its modern popular sense is something that can only take place in the physical part of man, in the flesh, blood and nerves. But the cause of that disease can take place and does occur first of all in the psychic part of man, so that it is not a disease in its cause, but only a disease in its later outer manifestations.

Now to make plain what I mean, I might say that a child could fall into a lake and get wet and chilled, and this exposure could be the cause of its later disease known as pneumonia. But falling into the lake was not the cause of the disease of pneumonia, and it would be foolish to say that because the wet and chill were caused by falling in the lake, that the falling was also a disease. It would be just as though someone wrote to me and said, "A lake is good clear water, and a lake has no disease, so how can the disease of pneumonia be caused by the lake?"

Now the psychic part of man, including the sympathetic nervous system, and all of its activities, controls and directs the functioning of all parts of man's body, and when the psychic functioning in man is harmonious and in attunement with the Cosmic and there is the proper rate or plane of vibrations in the psychic part of man's body there can be no disease in the physical part, because the vibrations and the functioning of the psychic part of man would instantly heal and cure any abnormal condition in the physical part. But if the psychic part of man and its functioning through the sympathetic nervous system becomes unbalanced or out of harmony, or is functioning on a low rate of vibrations, this condition that is not a disease but merely a cause of disease will gradually cause certain abnormal conditions in the physical body that will break out into outer manifestation as a disease.

For this reason the real cure of any long-standing or more or less difficult condition to heal should begin with a balancing of the psychic part of the person, and a reestablishment of the proper vibrations in the functioning of the psychic part of man. It is foolish to treat diseases of the flesh, blood, bone and nerves with medicine or surgery if the psychic part of the individual is still unbalanced and out of harmony and functioning with the wrong rate of vibrations. It would be equivalent to a person trying to purify his blood while still eating poisonous food day by day. And yet that is the almost general practice today. I do not mean this little talk of mine to be a criti-

cism of the present or past system of medicine or surgery, but merely a criticism of the popular theory of the cause of disease and the treatment of it. It is true that certain herbal extracts or medicines will do a great deal, and are necessary very often to balance and harmonize the chemical composition of the physical part of man. It is true that very often through wrong diet or incomplete diet or lack of proper rest, proper exercise or proper sleep, the chemical composition of our bodies gets out of harmony, and of course the chemical composition of our bodies is a very important feature. But still, the psychic part of man can do much to balance that chemical composition when it is wrong if the psychic part is functioning properly.

In the ideal individual, the psychic part of himself is functioning perfectly and the result is that the physical part of the body must also function properly. Remember that all of the so-called curative powers of nature, and all of the remedial powers of nature in the human body that correct and cure many abnormal conditions from one end of the year to the other, are due to the psychic functioning in man. Every time we say that certain conditions will be "healed by nature" we mean that they will be healed by the psychic functioning in man.

Every time we cut a finger and bandage it up and allow nature to heal the wound and create new scar tissue, we are allowing the psychic part of our existence to carry on its divine and proper functioning. Every time we eat something wrong and the stomach rejects it, and we are caused to vomit it or pass it out of the body otherwise, it is the psychic part of man that is functioning to bring about this "natural" correction of the error. But if there is a wrong functioning of the psychic part of man through the wrong vibrations, or some other wrong condition of the psychic part of man, these so-called "natural" healing and curative and constructive processes in the body do not cure as they should, or are slow in the functioning, and the result is that some diseased condition manifests in the physical part of man and remains until some assistance is given.

That assistance does not always have to be, nor should it always be, medicines, drugs or surgery. Some forms of light, of vibrations, electrical vibrations, and particularly mental vibrations, will do more to assist the psychic part in restoring harmony and a balanced condition in the body than any medicines, drugs or surgery. There are many other cases of disease in the body where the psychic functioning is also assisted by the proper medicines, and of course that psychic functioning can also be assisted by a proper adjustment of the nervous system—or the parts of the spine that may interfere with the nervous system, or inter-

fere with other parts of the anatomical construction of the physical body, and thus inhibit the proper psychic functioning. So we see there are good fundamental reasons for the use of medicines, surgery, chiropractic treatments and osteopathic treatments, dental and other treatments. But it is a mistaken theory to put our complete reliance in any one of these systems no matter how good it may be in certain specific cases.

### My Voice in Your Sanctum

I have just had a fascinating experience that I think will be of interest to the members of our Forum family and to the members of the Esoteric Hierarchy of our Order, that is, the members in the most advanced degrees.

Those of you who read our Forum magazine and constitute the Forum family are more or less like personal students of mine, because from week to week I talk informally to you in these Forums and my talks are taken down stenographically and printed in the Forum magazine where you can read my comments and discussions at your leisure. I have stated often in these Forum discussions that they are conducted informally and without any attempt at oratory or grammatical expression merely for the sake of making them as personal and intimate as it is possible to do so, and I have said that if the members of our Forum family would read the pages of the Forum magazine out loud to themselves while sitting in their sanctums, they would soon sense that the wording of my phrases and the whole manner of expression in my discussions was that of personal, private, individual conversation. By reading the statements aloud, it will cause you to feel, to some degree, that I am sitting in your presence and talking to you. So many thousands of our Forum members have tried this experiment of reading the printed words aloud, and have written to me that it has enabled them to attune themselves with me more completely than ever before, and that they get a greater enjoyment and greater understanding out of the thoughts I express in these Forum sessions.

But now you can actually have my real voice and mannerisms of speech in your sanctum if you wish them. The fascinating experience that I mentioned a moment ago was that of going to a large, professional sound and voice recording studio in the heart of the cinema world in Hollywood. I spent an entire day there in the magnificent studio with the assistance of experts in voice recording, and made four new recordings. These record not only my voice in connection with all of the vowel sounds used for mystical purposes, treatments, and relieving aches and pains and other physical and mental conditions, but one of

the records also contains the prayer and the salutation and the gong sounds and other words and vowels and mystical sounds that are used in opening a sanctum service in your home or for attuning with the Cathedral of the Soul. I was seated at a grand piano in the studio, and spoke directly into the recording machine in the same manner that I sit and talk in these Forum sessions, and as thousands hear me speak at the Conventions during the summer each year. And when it came to each vowel sound, I described what the vowel would do and what it was used for, and then played the note on the piano just before the note was sung.

It was really a fascinating experience to talk this way so that it would be heard later by many thousands of our members week after week and month after month throughout the coming years. A few days after my departure from Hollywood, these records made from my voice were molded by one of the largest manufacturers of flat disk records and a few days later I heard the four recordings reproduced in our Auditorium, and it was astonishing to sit there and hear my own voice come back at me so clearly and so distinctly, and with the very friendly mystical spirit that I tried to put into the intonations and the expressions of speech. Many of our members here who have heard these new records say they are the finest recordings of my voice that have ever been made, and that the intonations of the vowels and chants and the other mystical elements are registered beautifully. These new records will supplant the former ones we have been using, which were as good as could be made a few years ago. I am sure that many of our Forum members will want these records. There are only two records, but of course there are two recordings on each. The price of these records for use in your sanctum on any small or large phonograph is as follows: Single Record (two sides) \$1.50; Two Records (four sides) \$2.60. This price includes the careful packing in a case that will protect them, and the postage.

Now, no matter where you live, and whether you are able to come to the Convention here and attend the special mystical sessions in the Supreme Temple and hear the vowel sounds intoned and the chants sung or spoken, or whether you can attend a Lodge and hear these mystical chants and vowels or not, you can have the Emperor's voice and instructions and prayer and chants right in your own home week after week. This will help to make your sanctum evening in your home a period of spiritual and fraternal, as well as mystical, enjoyment. If you want to know more about these phonograph records just write to the Rosicrucian Supply Bureau at Headquarters and ask for a description. Any phonograph

of an electrical nature or of the old-fashioned type will do for turning these records into clearly spoken sounds, and will make you feel that the Emperor is with you, helping you to conduct your sanctum period, or Cathedral of the Soul period, and starting your study period in the proper spirit.

### Holding the Breath

One of the subjects that has come before our Forum quite frequently lately is typified by this question: "When it is stated in the monographs that we should hold the breath as long as possible in giving contact treatments or for concentration or anything else, what is meant by these words?"

No one has been able to figure out just how long the average person can hold a deep breath without discomfiture. We have made experiments in our laboratories here and have found that some persons can hold the breath for almost a minute. That is, they can stop breathing and hold the lungs full of air for forty-five to sixty seconds. Other persons, however, cannot do this for longer than ten or twelve seconds. The actual length of time that the breath is held, however, is unimportant. The idea back of the whole thing is that a deep breath should be taken, filling both of the lungs, and then holding it for as many seconds as it can be held before expelling it. In those few seconds, the lungs being filled with air and therefore filled with Nous, there will be an extra exhilaration and an extra power added to the blood and the nervous system.

Now if a person holds the breath for only ten seconds and another holds the breath for thirty seconds, that does not mean that the one holding the breath for thirty seconds will have more power in his body than the one holding it for only ten seconds. A person holding the breath for ten seconds will have, during those ten seconds, just as much power in his system and body from the air as he would have if he held it another twenty seconds. Of course, those persons who hold the breath for thirty seconds will have the same amount of power for a longer time, but not any greater amount of power.

Let us compare this with turning on the electric light in a darkened room. If you turn on one electric light in a darkened room, you will have light and be able to see things until you turn off the light. If the light is only turned on for ten seconds you will have just as much light in the room during those ten seconds as you would have if you left it on for thirty or forty-five seconds, or for a full minute. Keeping the light turned on longer does not increase the illumination in the room. It only permits you to use that light for a little longer period. But if you wanted to get a

book out of a bookcase in that dark room, and turned on the light for ten seconds and were able to take the book off the shelf during those ten seconds, it would not help you to have the light turned on for a full minute of time. The same is true in giving a contact treatment or any other kind of treatment, or in concentration. The effect upon the body is almost as great for ten seconds as it is for thirty seconds, and the quality of power that comes into the body during the ten seconds of holding the breath is just as great and intense as it would be during the next twenty or twenty-five seconds.

But no one should attempt to hold the breath beyond the point where it is comfortable. In other words, if you begin to choke or stifle or feel disturbed when you are holding your breath, then you should exhale it, because that would undo all the good that would come from holding the breath.

You will notice, however, that from time to time you will gradually increase the length of the period in which you can hold the breath comfortably. Practicing on this point is like practicing with anything else. The more you practice it the more proficient you become.

One thing is certain, however, that you will not be able to hold your breath for many seconds in a comfortable manner right after you have eaten a heavy meal. And you will not be able to do it so easily or comfortably unless you are relaxed or have been relaxed for a few minutes before you try the breathing exercises.

Another thing is absolutely certain, that is, that the person who can hold his breath for forty-five seconds without exhaling it is not a greater mystic, or has not a greater degree of psychic development, or is not a better Rosicrucian member than the one who can hold his breath for only ten or twelve seconds. Many times in the work we are doing in the way of treatment, or for psychic experiments of any kind, most of us, including myself, do not attempt to hold the breath for longer than eight or ten seconds, and sometimes for only five seconds; just long enough to give the blood an opportunity to be thoroughly charged with the Nous that is in the air in the lungs.

### Psychic Dangers

Every so often a few of our members—and occasionally a friend of the organization who is not a member—write in to tell us that they have read in some books or heard in some public lecture by a travelling psychologist that there are many grave dangers that will be encountered in any attempt to perform any psychic experiment.

One of these dangers that they speak about is trying to project the psychic consciousness into space and the danger in trying to send a treatment to someone else, or the danger in concentrating on someone and trying to reach that person with a mental message. These calamity critics invariably use a lot of high-sounding terms and shake their fingers literally, or mentally, as if issuing a grave warning, and try to impress our members or acquaintances with the fact that any form or every form of psychic experimentation is dangerous.

In every case where we have made any investigation of the individuals who proclaimed these grave warnings we have found that, in the first place, they have never been real, deep, sincere students of mystical or psychic principles. In the second place, we have found that a majority of them have been that sort of "skip, hop and jump" readers of books pertaining to mystical and psychic matters who arrive at all sorts of ridiculous conclusions, and incidentally never progress in psychic development to such an extent that they can actually perform any of the things they are warning others about. In other words, they seem to take the attitude that since they cannot do the experiment or find it uninteresting, therefore it must be dangerous. In fact, the moment we have asked any of these grave critics how they knew about these "psychic dangers" and whether they have had any such experience that would prove their statements to them, they have invariably shaken their heads and said, "No, not I; I am too smart and too wise to try anything like that!"

On the other hand, we have members in our organization who have been working with us for ten, twelve and fifteen years, and they have been doing these psychic experiments daily and nightly. In fact, there are many members in the higher degrees, and many members acting as officers and workers in all of our branch chapters and lodges, who find it not only necessary but a pleasure to do the psychic experiments every night before retiring, and every morning after arising in sending treatments to others who need them, in reaching persons to give them demonstrations, and in sending mental messages and doing other things. Not one of them has ever yet written to us or stated in definite terms that he or she has had any ill effects from the psychic work being done, or has ever seen or known of anyone who has had any dangerous results from the normal, natural, sensible psychic experiments contained in our monographs.

Early in the work of our organization in this country, I came in contact with a woman of about forty years of age who had been a "dyed-in-the-wool" spiritualist, always attending and partici-

pating in so-called spiritualistic seances, and believing firmly in all of the sane and also all of the ridiculous claims of the spiritualistic doctrines. She had joined the AMORC in the hope of getting her understanding of the spiritualistic doctrines straightened out and some of the errors removed. She gradually abandoned her spiritualistic practices and freely admitted that the Rosicrucian teachings helped her to understand the unusual phenomena better, and helped her to understand all of the laws of the universe much better. But when she reached the Sixth or Seventh Degree she began to test some of the Rosicrucian experiments and psychic practices in a very intense manner, and then one day complained to me that it was causing her health to be below par, and that she often had headaches and sleepless nights, and she was afraid, she said, that the psychic experiments were dangerous.

As soon as we questioned her carefully we found that she did not begin these experiments at night until after eleven o'clock when her husband and children in the family were sound asleep, and that she would sit up until three, four or five o'clock in the morning trying to do things that were not even outlined in our monographs and not considered sane by our Rosicrucian members. For instance, she would try to reach the homes of her friends and contact them in their sleep and find out what they were thinking about doing the next day, and then in the morning she would call them on the telephone and surprise them by telling them she knew what they were planning to do. We found that she was also trying to build up a form of mastership with the idea that she could contact in the spirit world the souls of some great masters of the past, and that the souls of these great masters in the spirit world would come down and reside in her body and supplant her own present soul.

Now she never got such strange ideas as these from our Rosicrucian monographs. It was something she had figured out for herself on the basis of her previous spiritualistic beliefs and experiences in dark room seances where she had been led to believe that the souls of persons who had passed on actually returned to earth in a materialistic form and could make themselves visible and talk. Naturally we suspended her membership and took great pains for several months to see, with the cooperation of her husband and children, that she did not continue these peculiar experiments. Her health was being affected only by the loss of sleep at night, and by her nervous tension over worrying about the success of the experiments she was trying. But as a matter of fact she had gained weight during all that time, because she had been following carefully the suggestions about diet, the proper drinking of water and other

things that were outlined in the Sixth Degree about the prevention of disease and the maintenance of good health. But on the other hand, she outbalanced these benefits by the lack of sleep and the nervous tension.

From that time on, we have been very careful in the revision of our monographs to advise our members not to spend too many hours late at night or early in the morning in experimentation. The body does need rest and opportunity for recuperation. But there is nothing in the psychic experiments as we have outlined them in our monographs, or anything in any good manuscript of the past that I have ever read in this regard, that indicates the slightest danger that could come to body or mind by following the normal procedure that is given in our work. If you ever hear these rumors about psychic dangers, just satisfy yourself about the truthfulness of them by asking the person who makes the warning just what experiences he or she has had, and you will generally find that these persons have not had the experiences they are warning you about, but have simply assumed from something they have heard or read that there are such dangers. It is nothing more or less than another form of mental poisoning.

The truth of the matter is that the psychic experiments will do more to tune and tone your nervous system and build up your health and make you normal and healthy in body and mind than many other things you can do. Of course, you cannot do these psychic experiments and neglect sleep, rest, food and exercise, and expect the psychic experiments to make you healthy. On the other hand for the average man or woman living an average, normal—or more or less normal—daily life, the psychic experiments alone cannot and will not produce any ill effect to body, mind or spirit.

### The Sanctum in Your Home

Another question that comes before us today relates to the value and importance of the sanctum in an individual's home. Many members want to know, for instance, whether the sanctum is something that should be prepared only on Wednesday or Thursday nights for the reading of the weekly monograph or the performing of experiments, and neglected or pushed aside throughout the rest of the week.

Now your sanctum should be more than just a place for experimentation and study. It should be a place for your devotion and for your attunement and your prayers. Remember what we have said in some of our monographs, that in most of the oriental countries every person who is a strict devotee of his or her oriental religion has either

a room or a place in the home that constitutes a sanctuary or a sanctum. These persons do not have any graded instructions to follow or any monographs to read or any exercises of a mystical nature to do, but they do have this one holy place set aside to which they go at least once a day—and generally both in the evening and first thing in the morning—for a few minutes of prayer, relaxation, and divine attunement. Whether you call it attunement with God, or attunement with the Cosmic, or divine attunement, the same condition exists: You go into the sanctum and sit down and leave the world and all your worldly thoughts behind, and for a few moments become just a living soul dwelling in the spirit. Such a procedure is just as proper and just as efficient and just as orthodox for the strict Roman Catholic as it is for the strict Rosicrucian, and just as important in the religion of the Mohammedan and the Buddhist as it is to any Jew or Gentile. And in all cases the divine and spiritual benefits are the same.

The idea, therefore, that a sanctum or a sanctum table with its candlesticks and mirror and vessel of incense is something that is only usable or beneficial on Wednesday or Thursday nights or some other special occasion is ridiculous. You will find it very beneficial to sit in front of your sanctum in a few minutes of prayer and especially a few minutes of appreciation for life and its opportunities, each morning after you arise and each night before you retire. You will find it beneficial during the hours of the day when you are tired physically and mentally or have a problem to solve. Then, instead of sitting down in the first easy chair and relaxing and meditating upon your problem, to go to your sanctum and "in the silence and alone with God and the Cosmic" open up your heart and relax your body and mind and let yourself enter into a few minutes of spiritual attunement.

Just five minutes of this during the daytime hours in addition to the morning or evening period will be highly beneficial to you, and the time will soon come, after a few weeks or months, when you will feel a complete spiritual and psychic change come over you when you enter your sanctum or the corner of your room where your sanctum is, and sit there alone, in silence and relaxation. You will feel as you approach your sanctum altar or table that there is something around it or in it that is of a holy or divine nature. This will be especially true if, just before going to your sanctum altar and sitting down for relaxation, you follow the very old oriental custom of washing your hands with clean water and drying them and approaching your sanctum altar with your hands clean as well as your spirit clean. There will be a sensation of rejuvenation ac-



companying the relaxation and a sensation of the influx of holy spirit and holy power.

Now this sanctum in your home is not supposed to take the place of your church attendance or to affect or supplant your presence in your church for prayer and worship. But if you are not attending any church for prayer and meditation, then most certainly you should give a few minutes each day for worship and meditation in your sanctum, and if you are attending your church regularly, as we hope you are doing, then you will find this little sanctum in your home becoming of additional benefit.

Therefore, you should see to it that your sanctum altar or table is kept clean, dusted well, and kept private. Do not allow anyone else, if you can prevent it, to sit down in the special chair in front of your sanctum where you sit for relaxation, and do not allow strangers and those persons who are not Rosicrucians and in sympathy with the whole procedure, to handle the things on your sanctum altar or table. Let everything be as much of you and your spirit and your love and devotion as it can be, and hold all the things in sacredness. Do not approach your sanctum altar or table with any material thoughts in mind or with any unkind thoughts, but only with love and appreciation to God for light, life and love.

### Jesus and Reincarnation

One of our good Forum members in Canada writes to me and asks the following question: "In one of the monographs which we receive weekly it is stated that Jesus taught and explained reincarnation. I have not been able to find this in any of the Christian literature, and I would like you to tell me where I can find any dissertation by Jesus on this subject of reincarnation."

We also would like to find somewhere in ancient manuscripts or in any modern translation of these ancient manuscripts, any definite statements that would constitute the teachings of Jesus in regard to reincarnation. But we have never found this, nor has our Research Council in this country or in other countries, nor have the clergymen and priests of various Christian Churches who are members of our Order been able to find anything of this kind and send it to us.

But we do not have to have any of the actual words of Jesus constituting His teachings on the subject of reincarnation for us to have proof that He must have taught this subject or must have dealt with it, or included it in His mystical teachings. The simple fact that His Disciples often used phrases and asked questions which dealt with the subject, and that Jesus answered these questions in a symbolical or mystical manner,

clearly shows that Jesus and His Disciples were familiar with the subject of reincarnation and had discussed it, or were often discussing it, and looked upon it not as a strange and unusual subject but as a commonplace one. Take one example of where Jesus asked His Disciples as to whom they thought He was, and the various answers which the Disciples gave. Their answers revealed that they thought that Jesus was asking a question like this: "Whom do you think I was in the last incarnation, or before I was born as Jesus?" The various Disciples picked out various former spiritual leaders, intimating that they thought He was the rebirth of one of them. This incident is recorded in the Bible and when the right answer was given, Jesus answered in a mystical way to indicate that their psychic intuition and their psychic comprehension of His real character had revealed the real facts to them. Certainly such questions and answers and such a brief discussion between Jesus and His Disciples could not and would not have taken place if Jesus and His Disciples had not been familiar with the doctrines of reincarnation and had faith in them. In the first place, if Jesus had had no faith in the doctrines of reincarnation, He never would have asked them the peculiar question He asked them; and secondly, if the Disciples had not been familiar with the subject and the doctrines of reincarnation they would have become astounded at His question and would have made entirely different answers.

But furthermore, we have the evidence of old records and old religious doctrines and teachings that show that throughout Egypt, Assyria, and around Babylon, and through Palestine and among the early Jews and the early people of Palestine, and in all the countries adjoining the Mediterranean, in the pre-Christian days and during the Christian days, the doctrines of reincarnation were not only freely discussed but constituted, as they do today, a very popular and very widely accepted theological, religious, spiritual and universal idea.

Sometimes I have to smile when I read letters and books and newspaper articles here in the Western World to note with what skepticism, doubt and hesitancy, anything and everything regarding reincarnation is accepted. Just the other day in reading a book by an eminent literary critic who specializes in critical reviews of religious and spiritual and philosophical matters, I noticed this statement in a paragraph: "Now, if I could believe in or find anyone who really did believe in the doctrines of reincarnation, then I would have some idea of what may have happened in this ancient situation." If this man who wrote this review were living in some oriental country and made such a statement as that, ex-

pressing his doubt of his own belief in reincarnation and expressing the doubt that anyone else believed in it, he would be ridiculed and considered as illiterate, incompetent and ignorant.

It is true that in these oriental countries we do not find people going around the streets talking about reincarnation or discussing the doctrine, nor do we find these natives sitting at restaurant tables or in places of recreation having long and earnest discussions about the doctrines of reincarnation; nor do we find them going about asking one another whether they believe in reincarnation. In fact, one hardly ever hears the doctrine spoken of unless we tourists of the Western World deliberately ask them about it. But this is because reincarnation is such an accepted thing with them, such an established doctrine, that they simply take it for granted that everybody is familiar with it and everybody believes in it. They do not realize—and the few with whom I have talked seem to have difficulty in realizing—that there are thousands or millions of persons in the Western World who know nothing about reincarnation and do not believe anything they have heard about it. It is just as though visitors from other countries would come here to America and expect to hear all the American natives talking about the existence of God, or the probability of there being a God. The existence of a God is so generally and commonly accepted here in America, and so taken for granted, that we do not go around among our acquaintances and friends asking whether they believe in a God or not, nor do we make it a subject for common discussion.

And so it is today in the oriental world and oriental countries, and so it was in the time of Jesus and before His time. For that reason we do not have records of long and earnest discussions about reincarnation, but we do have many recorded comments and philosophical discussions that seem to start with the very assumption that reincarnation is an established fact, and therefore other things proceed therefrom.

In fact, throughout the Western World today there is much more discussion as to whether Jesus ever existed or whether Jesus as a person and a divine messenger was a fact or not, than there ever was in oriental countries regarding the facts of reincarnation. And I think that in most oriental lands today there is more question about the probability of the existence of Jesus than there is about the probability of the doctrines of reincarnation.

In fact, one of the big factors making for the doubt of the truth of reincarnation has been the development of the Christian religion and the spread of the orthodox Christian doctrines of modern times. You know that we maintain in

some of our books dealing with such subjects that the early and true Christian doctrines have been so gradually modified in past centuries that today the orthodox doctrines of Christianity as presented by the various Christian denominations do not include all of the early Christian teachings, nor some of the very beautiful mystical principles of early Christianity.

If I were to enter into a discussion of this point, I would probably base my thesis on the probability that the modern orthodox ideas regarding Jesus and His special mission in life, and the modern presentation of the teachings of Jesus, have supplanted in the minds of Western World people not only the doctrines of reincarnation but many similar doctrines that the early Christians did teach or did include in their teachings. In other words, the manner in which the Christian doctrines are presented today deliberately precludes the possibility of reincarnation, and there are thousands upon thousands of Christian clergymen who will claim and very positively exclaim that you cannot accept the orthodox Christian doctrines of the present time and still believe in the doctrines of reincarnation. They try to contend that the future state of man and the future spiritual world in which man will live after transition as taught by the Christian Church today, makes reincarnation impossible, let alone unnecessary.

But that is not true. There was nothing that Jesus taught, and there is hardly anything to be found in the early unaltered editions of the Christian Bible, that indicates that what Jesus said about the future state of man actually precluded the possibility of reincarnation. The fact that Jesus taught that man would some day come to a state or spiritual condition where he would be awaiting the final and ultimate Judgment Day and thereafter would dwell in purgatory or hell or heaven, does not actually preclude the possibility of reincarnation. While the tendency on the part of the average Western World Christian is to think that at the end of this present earthly cycle of existence he will dwell in spiritual oblivion, so to speak, awaiting a final Judgment Day, and thereafter will dwell in either hell or heaven permanently, still upon close analysis one will find that it is possible, according to the Christian doctrines as originally taught by Jesus and as still presented in parts of the Christian Bible, for man to have a number of earthly incarnations between this cycle or any other cycle of his life and the final Judgment Day.

The only point at issue then is whether man has only one earthly life and then passes into spiritual non-existence, awaiting a final Judgment Day millions of years away or thousands of years away, or whether in that interval between now

and that Judgment Day he may have a number of earthly incarnations. In other words, the doctrines of reincarnation do not do away with or exclude the idea of a final Judgment Day after which man will no longer appear on earth. Yet the Christian Church in the Western World seems to try and insist upon that viewpoint, therefore inculcating the idea or propagating the idea that since Jesus and His Disciples and other Christian teachers taught for ages that after man's earthly existence he would dwell more or less eternally in the Kingdom of Heaven, there was but one earthly life followed by the eternal spiritual life. But there is no place in the Christian Bible correctly translated and correctly interpreted that definitely states that man can live but once on earth and must thereafter spend the so-called eternal life of his soul in a holy spiritual kingdom.

But of course such a discussion as this is not wholly appropriate for discussions in our lodges and chapters, inasmuch as it deals principally with religious doctrines, and the Rosicrucian Order is not a school of religious doctrines or theology. In fact, as we have said so often in our monographs and elsewhere, it makes little difference whether a good Rosicrucian accepts the doctrines of reincarnation or not. If reincarnation is a fact, then whether we believe in it or accept the doctrines or not will have no effect upon our future incarnations or upon our future activities in a spiritual or earthly sense. If the doctrines of reincarnation are true, they will continue to operate and manifest whether we believe in them and accept them or not. And an individual can live a better, more Godly life, and a more humanitarian life, and a more helpful life, and an ideal mystical life on earth, whether he believes in reincarnation or not.

An understanding of reincarnation and its doctrines will help every individual to understand some of the mysteries of life and to understand how and why his nature is so complex and how and why he may make compensation and adjustment for his evils and errors, and how he may make himself ready for greater usefulness in the future. But still, even without understanding the doctrines of reincarnation or accepting them, or without believing that he will ever have another existence on earth, he can still proceed to make this life so good and so useful, and he can still proceed to make compensation and adjustment, while still in this life, to such an extent that whether he ever lives again or not, he will pass from this existence a better and more divine example of the image of God on earth, and a better example of the spirit of God moving among men and a better example of human existence, than he might otherwise do.

In other words, any man or woman can become a good Rosicrucian and improve his or her life here on this earth at the present time, and be better prepared to meet the inevitable things of the future, without having ever accepted or understood the doctrines of reincarnation. For that reason we do not require that a Rosicrucian, to make proper development and improvement in his life in this cycle of existence, must believe in the doctrines of reincarnation. If he does not believe in them or understand and accept them, he will only make his life more puzzling and perhaps less efficient in many ways. That means that if the doctrines of reincarnation are true, in another life or at another time he will have to make more adjustments, more compensations, and develop more understanding than he might have had to do had he accepted reincarnation in the present cycle of life.

For that reason, we do not include these religious doctrines or theological principles in our teachings, and we do not get into controversial matters that might be embarrassing to those of various religious groups and yet of no immediate benefit to them.

### Hypnotism and Suggestion

Occasionally some of our newer and younger members who are still in the early degrees of the work ask a question that has been asked by this type of member for the last fifteen years. It was more frequently asked years ago when there was much newspaper and magazine advertising about "hypnotism and its power." In those days there were advertised many forms of correspondence courses and books that claimed to teach the average individual how to hypnotize almost anyone and how to make strangers do his bidding by merely making passes before their faces or staring into their eyes; and there was much publicity also about courses that would teach one all the marvelous laws about suggestive therapeutics, and the power of the spoken suggestion.

Naturally, many of the persons who were seeking for just such instruction as is contained in the Rosicrucian teachings were tempted to buy these courses or read these books as part of their system of searching for the great fundamental truths of life. In the large majority of cases, these persons were disappointed in what they finally learned through the books or courses of lessons, and soon discovered that the claims for these things were greatly exaggerated, and that while there were some real, honest, fundamental truths back of the claims for hypnotism and suggestion, the real methods and principles and laws were not clearly revealed, and of course, for the sake of publicity and sales, the true possibilities of hyp-

nosis and suggestion were greatly and ridiculously exaggerated.

But still many of our members in the earlier degrees began to realize, later on, that perhaps hypnotism and suggestion did play some part in the Rosicrucian teachings and principles, and so they would write to us quite frequently and ask whether certain of the manifestations and experiences they had in connection with their studies might not be due to hypnosis and suggestion rather than to the fundamental principles that we outlined. And this same question arises occasionally today among newer members and even among older members who occasionally come in contact with some of the exaggerated and ridiculous advertising about hypnotism and suggestion.

Now there is no such thing as being able to walk up to a stranger or sit across a room and look at a stranger and cause that person to go into a state of hypnosis and do your mental or oral bidding or follow completely your suggestions. And there is no such thing as a person being hypnotized against his will, or unbeknown to him, or being unconsciously hypnotized so that he has no reasoning power and no discretion of his own, and simply becomes an automaton or an automatic machine doing the bidding of some "stronger" mind. I cannot take the time this morning in our Forum discussion to go completely into this subject, and maybe some day I will write a thesis or a book upon it, or a pamphlet, because after all, there are as many people in the world being unconsciously hypnotized by their fears and misbeliefs in regard to hypnotism as by any hypnotic influence upon the part of another person.

But I will say this briefly, positively, and can quote the most eminent authorities on the subject, to the effect that no person was ever completely or partially put into a hypnotic state without his own cooperation, his own knowledge, and his own conscious participation in the matter. It is true that in some cases an individual who has been offering himself for many weeks and months for clinical hypnotic demonstrations under real scientific processes, can be very quickly put into a partial hypnotic state by merely the movement of a hand or a few words on the part of the professional operator. But this is only because the person who was hypnotized has such complete faith in the operator, and only because he has been hypnotized so many times by the same operator that he knows just what the operator wants him to do, and because the subject himself readily consents and participates in what is expected. The claim that there is such a thing as instantaneous hypnosis between an operator and a stranger is absurd, and the claim that it can be done at any time with an old or new subject

without the subject knowing it is being done, or without his assistance and cooperation, is also ridiculous. Such claims were responsible for the ludicrous exhibitions of so-called hypnotism that we used to see on the public stages where confederates were used, or for the ridiculous plots seen in moving picture plays, and used in stories and fiction. Even the famous demonstration of Svengali hypnotizing the young woman to assist her singing did not include the absurd idea that Svengali could hypnotize his subject instantly or without her knowledge and cooperation.

In the second place, there are limits to what even the best and most professional hypnotic subjects will do while in a hypnotic state, and it is a known fact among the most eminent of professional hypnotists in hospitals and clinics and elsewhere that the moral code, and code of character and idealism, which the subject may have is never wholly broken down or violated by a hypnotic subject even while in the deepest state of hypnosis. Such a subject may do absurd or ridiculous or humorous things for entertainment purposes but none of these things are different than the subject might do if he wanted to be entertaining or amusing while in his waking state. He might use more discretion, he might be a little more timid and restrained while awake, and in the presence of other persons, but nevertheless he would not refuse to do the things, perhaps, if he really wanted to do the things to be entertaining, humorous, or something of that kind. But no person has ever violated a really sincere moral principle, ethical principle, or ideal of his character while in the hypnotic state.

Furthermore, the marvelous things that are claimed that can be accomplished under hypnosis are very greatly exaggerated, as I have just said. There is a limit to what can be done therapeutically and in the way of healing while under hypnosis, and our Rosicrucian teachings show and our Rosicrucian principles demonstrate that through Cosmic laws and processes more real healing and more complete healing, more satisfactory healing, can be done without the person being in a hypnotic state.

Now in regard to suggestion, we are face to face with a different proposition. All our lives throughout our waking state and normal condition we are influenced by suggestions. These suggestions may be the spoken word, they may be conveyed visually or pictorially by gestures, pictures, motions, actions or things we do; or they may be conveyed to us at times telepathically. But it is certainly an established fact and one which you can easily demonstrate to yourself that any form of suggestion has no greater power or influence upon any of us than what we are willing to concede to it or give to it. It is true that very

often a suggestion spoken by words or conveyed to us through pictures or printed words or by motions or actions will instantly tempt us to react and do something that we had not thought of doing, but in practically every case the thing we do as a result of suggestion is not something that is contrary to any standards we have.

The popular form of advertising on billboards, street signs, in newspapers and magazines, circular matter and booklets is based upon what we might call the laws of suggestion. Experts in advertising these days know that they must also be experts in certain fundamental principles of psychology and especially in the principles of suggestion. Every time you open one of the large monthly magazines and see a large picture of a fine layer cake with chocolate icing and all that sort of thing, and down in the corner of the page a picture of a can of Royal Baking Powder or someone's cocoa, you are looking at a powerful suggestion, and both the advertising man and the artist who made the colored picture of the cake and the whole layout of the page were utilizing the most powerful principles of suggestion. When you see a big billboard with a nice steaming pile of pancakes on a plate, with a lump of melted butter running over the sides, you are looking at a powerful suggestion and one which makes the mouth of the average man water and his stomach begin to squirm, and if there is a store handy which sells someone's pancake preparation he will be tempted to go in and buy it.

Most of the advertising that is done for women or to appeal to women is based upon suggestion in the form of announcements, pictures, and cleverly worded statements regarding beauty preparations, styles of hats, dresses and what-not. But do not let any man think that women are more susceptible to those suggestions or any kind of suggestions than are the men. Over the radio today we hear from time to time reports of men who are experts on fishing, and the stories they tell about the fine places in every community where good catches can be made, and where fishing can be enjoyed, are stories that have been cleverly worded to present a psychological appeal in the form of suggestion. And there are thousands of men listening to those stories in the evening who begin to react by wondering where their fishing poles are and whether they can get away from home next Saturday or Sunday and go fishing. There are thousands upon thousands of "fishermen's widows" in America who are left alone all day Sunday and part of Saturday night because their husbands have taken the car and gone fishing, and these wives will tell you that they wish they could keep out of their homes and out of their mail boxes the little circular matter and catalogues and other things that pre-

sent pictures of a fisherman sitting comfortably in a rowboat and catching enormous fishes, or keep out of the radio the inducing, alluring, psychologically worded stories of the wonderful outings of fishermen.

And to the other extreme, we find that the market quotations of Wall Street in the daily newspapers present another form of suggestion that thousands of business men read carefully in the morning on the way to their offices, and react on the suggestions throughout the day. There are two or three firms in America that specialize in making men's shirts at a reasonable price and they flood the mails with prettily colored catalogues showing these shirts worn by handsome looking men; but the pictures are especially alluring in regard to the shape, style, good fit and coloring of the shirts, and they know that they sell more shirts in a year through such a psychological process than any of the largest stores in America, or more than Sears Roebuck or Montgomery Ward. When a man sits and looks at a beautiful little illustration of a fine shirt in attractive colors, and a man appearing comfortable in it, he begins to itch to have such shirts, and nothing short of the complete absence of the few dollars keeps him from filling out the little application or order form that will bring the shirts to his desk, C. O. D.

Colored pictures of iceboxes or refrigerators filled with food—and with the inevitable roast turkey and layer cakes and much fruit—have done more to sell refrigerators than all the sales arguments about the technical qualities or advantages of the refrigerator. And this is true of vacuums and sewing machines; and for years it certainly was true of the pictures in advertisements of home washing machines. Some of these would show a woman sitting down in an afternoon dress—and all but wearing kid gloves—merely touching a little handle to operate the washing machine, and with the headline, "Ten O'Clock in the Morning, and the Week's Washing Almost Done."

Letters we receive in the mail, news items we read in the newspaper, and hundreds of other things carry with them powerful suggestions to which we react, and even the sunshine being bright on a spring morning and the day seeming balmy and pleasant carries a powerful suggestion to many persons to get up and take a day off from business and go into the country. And it carries a suggestion to the little boys and girls to play "hookey" from school, just as it tempts the older persons to play "hookey" from business and social affairs.

Now all of this use of suggestion in sales talks, salesmanship over the counter, business correspondence, advertisements, news items and so

forth plainly reveals how susceptible all of us are to tempting suggestions. The experts in criminology even claim that moving pictures and stories of crimes act as a powerful suggestion to those who can be tempted into crime, and the same is true in regard to moral principles. But there is a limit to what suggestion can do, and we know it, as well as any of the persons who have had bitter or pleasant experiences with suggestion.

I must be frank and admit that throughout our monographs and throughout our literature the suggestion is always carefully presented to the effect that every individual can feel better and can look better if he will just carry the thought of health, happiness and prosperity. But we have never found, and I am sure that none of our members can show, that any member of the organization has found his purse filled with money in the morning because during the evening he read a suggestion somewhere in our monographs or literature to the effect that he was "now in possession of wealth or becoming prosperous."

Then, too, this idea that a person can sit down and read something in our monographs, or in a book, and hypnotize himself unconsciously into believing that he sees something, hears something or feels something, is another absurdity. Some of our younger members have believed, and written to us to the effect, that they thought that during the First Neophyte Initiation which they performed at home before a mirror, in looking into the mirror they had hypnotized themselves into a state where the countenance altered and the picture in the mirror changed because of self-hypnosis. If anyone can ever prove or demonstrate that such a thing as a changing impression in the mirror can be brought about by unconscious self-hypnosis, then we will have discovered a very marvelous law indeed, and one that has never been demonstrated before; and we here at Headquarters would love to have that sort of demonstration and the principles proved to us.

Years ago when this point first came up in the questions from newer members, we changed the instruction and reading of the ritual in connection with that First Degree Initiation so that we did not give the slightest suggestion or hint as to what the new Neophyte member should expect to see when looking into the mirror. Formerly we had told him or her at the end of the monograph or somewhere in the ritual that he or she would see certain changes or strange visions. Some argued that this statement formed a suggestion that made the member have an imaginary vision. But if you will go back and look over your ritual regarding that degree, you will see that we did not tell you just what to expect, and certainly we do not suggest the many, many things that thousands of you have seen in your mirrors.

And what is more demonstrative of the fact that it is not due to suggestion is a study and analysis of the thousands of reports from members that are here in our files. Taking the reports from these members after that Initiation where they use a mirror, you will see an almost uniform result. And when you stop to understand that these members are not told in advance what they may expect or should expect to receive, the fact that all of them have practically the same peculiar experiences in practically the same manner indicates that there is some law in operation that is not controlled by our suggestions or by any "arbitrary, unconscious, hypnotic influence on the part of the Neophyte." In the first place, if hypnosis had anything to do with it, and the results seen in the mirror were the effect of a hypnotic state and a hypnotized mind merely rambling along imaginary lines, there would be not only a lack of uniformity in the results, but the most peculiar forms of idiosyncrasies, the most peculiar forms of visions, and the most peculiar results would be indicated in almost every report; because, if any or half of the claims for hypnotism are true, then when a person is in the hypnotic state or partially hypnotized or self-hypnotized, the imagination runs riot and has no form, no process, no system in its creation of images and imaginary pictures.

In fact, it is one of the problems of professional hypnotists, and I guess of everyone who has ever experimented deeply with the subject, that after a person is in the hypnotic state, the one who has done the hypnotizing or is controlling the subject must constantly make suggestions and comments to hold the hypnotized subject's mind in a hypnotic manner and prevent that mind from running off on tangents and getting into imaginary situations and creating ridiculous and absurd ideas that have no purpose and no relation to the subject being discussed. The one who has done the hypnotizing has to constantly command the hypnotized subject to do this or see that, hear this or hear that, and the person sees and hears only what he is commanded to see or hear. Or else the hypnotist allows the subject's mind a free scope of commanding visions, and this is the element that constitutes the humorous situations when the so-called hypnotic demonstrations are given on stage or public platform.

A suggestion given by a person to himself does have some efficacy if it is done sincerely and along logical lines, but even that has a great limitation. That is why for a long time the use of affirmations was quite popular and we heard people sitting down and saying to themselves, "I am getting well" or "I am feeling better" or "My voice is improving and I can sing better" and similar things. In a certain percentage of

cases this sort of thing would be efficacious and would produce results, providing the person who was giving himself suggestions was absolutely sincere and believed in what he was saying. But it was proved—after years of such public propaganda of this process and the teaching of it by so-called New Thought societies and similar movements—that thousands of persons were using this form of suggestion without obtaining any results, because in the first place, many suggestions were not true and would not produce results. For example, a person who could not sing because he did not have the proper vocal cords or training, or because he did not understand music, never became a better singer, or a singer at all, by sitting down day after day for hours at a time and suggesting to himself “I am becoming a singer.”

So we see that suggestion and self-hypnosis, and any kind of hypnosis, has its limitations; and when a suggestion from another person is efficacious at all, it is because the individual being affected by the suggestion has accepted the suggestion and repeated it to himself as a command to himself, and because it is a logical, reasonable and desired suggestion. When the suggestion is one that is contrary to one's own beliefs and desires, it has no effect unless the person wilfully adopts it and changes his tactics, his code of life, all his previous beliefs and desires, and wants to adopt the strange suggestion.

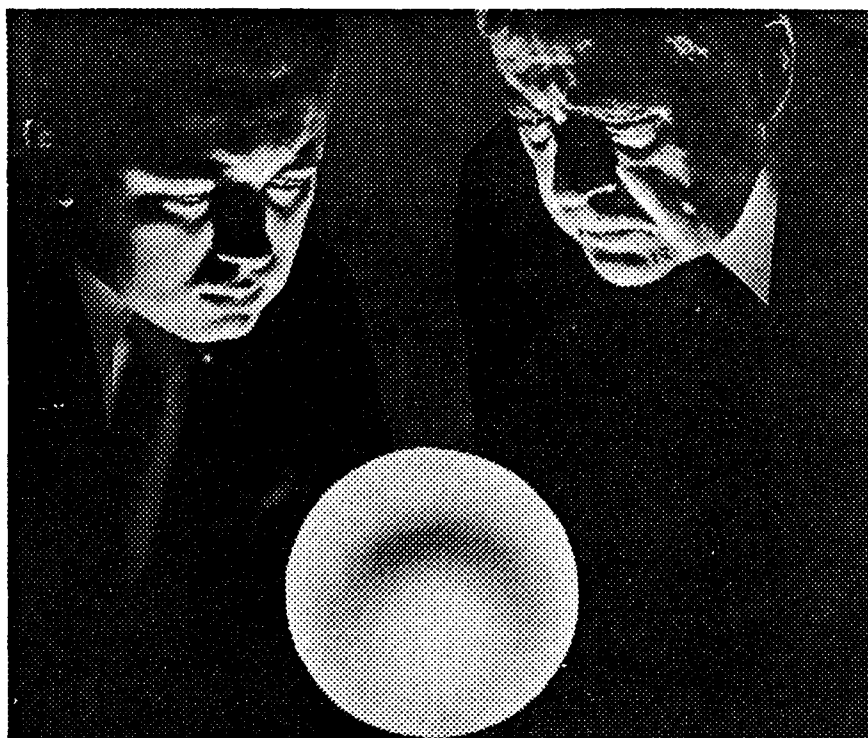
So suggestive therapeutics and hypnotic therapeutics have gone into oblivion, so to speak, as far as their popularity with the masses is concerned. Both of these things are still used in some clinics and hospitals with persons who want to be hypnotized and want to be helped by suggestion, and who ask for that sort of treatment, because they have faith in it and cooperate with it, and practically influence themselves with a mental repetition of the suggestions and commands and therefore do as much as the operator to produce the results.

Now I hope that this helps to present a better picture to the minds of some of our members. We do not use any form of hypnosis or suggestion in our work in connection with therapeutics or in connection with our experiments, tests and demonstrations of Cosmic laws, because it would be very unsatisfactory. And what about the thousands of cases every month that are brought to our attention where we are asked to help some stranger, some person who is not a member of the Order, and with whom we have no communication by word or letter? We send Cosmic treatments to them, and they are not told in advance that we are going to do so, or when or how, and yet they receive the treatments and are benefited and helped, and afterwards report that during

the night or day they felt the influence, the contact, the strange experience of some personality coming their way and producing a strange effect or change in their physical condition.

Right here in my hand now I have a telegram sent to me from Los Angeles, asking us to help the young son of one of our members who has been hurt in an automobile accident and who is lying in a suffering condition in a hospital in Corvallis, Oregon. His mother, who lives in San Diego, requested our Sunshine Circle in San Diego and Los Angeles to help her son. The information was quickly conveyed to me, and I am doing the best I can to help him. Now this young son does not know his mother has asked for our help, and I do not know just where he is except that he is in a hospital, and I have no way of communicating with him objectively and sending him any suggestion, and so he cannot be cooperating with me in a hypnotic way or other psychological way. And yet I know from my several contacts with him in the last few hours that he is being helped considerably and that he will afterwards sense the results of these contacts. Now there are hundreds of such cases brought to our attention every month, and our files show the reports of persons who have been helped and their appreciation and thankfulness.

I would like to have any scientific person who knows the subject of hypnotism and hypnosis and suggestion prove to me, if he can, that in such a process of absent treatment through Cosmic laws there is the slightest phase of hypnotism or suggestion involved. It would be illuminating to all of us, and I would be glad to pass it on to our members as a possible help to them, *providing* it can be shown that such a process of extraordinary hypnotism or suggestion is as efficacious as the methods we are now using through Cosmic laws, and as quick in results and as easy to perform. So far, we have found nothing that equals or can begin to equal the principles we teach in our monographs; and thousands of experimenters in this same field throughout all of Europe and other countries, and the oldest Rosicrucian members who have been students internationally of all the processes of mental law and psychological law, also agree that nothing equals our system. Furthermore, some of the most eminent professional hypnotists connected with clinics, hospitals and experimental laboratories in New York and elsewhere who have become members of our Order principally to try to improve their methods, agree that the Rosicrucian methods working through Cosmic law produce greater and better and quicker results than anything that they have previously used of a hypnotic nature, or based upon the so-called principles of suggestive therapeutics.



## What Will The Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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THE ROSICRUCIAN ORDER.

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Vol. IX

DECEMBER, 1938

No. 3

## A SCULPTOR

As the ambitious sculptor, tireless, lifts  
Chisel and hammer to the block at hand,  
Before my half-formed character I stand  
And ply the shining tools of mental gifts.  
I'll cut away a huge unsightly side  
Of selfishness, and smooth to curves of grace  
The angles of ill temper.

And no trace  
Shall my sure hammer leave of silly pride.  
Chip after chip must fall from vain desires,  
And the sharp corners of my discontent  
Be rounded into symmetry, and lent  
Great harmony by faith that never tires.  
Unfinished still, I must toil on and on,  
Till the pale critic, Death, shall say, "'Tis done."

—Ella Wheeler Wilcox.

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FOR MEMBERS ONLY

## Greetings!



DEAR FRATRES AND SORORES:

This time I have a special message for all of my readers of the Forum magazine. These readers, and those who come here to Headquarters from time to time to attend the Forum sessions or assist in its work, constitute my big Forum family. But I am not quite satisfied with the size of the family, and I want to have it increase rapidly. During the next few months, or certainly by the early spring of 1939, my Forum family should increase by two hundred or three hundred per cent.

The correspondence received in every one of the different departments at Headquarters calling for dictated replies and special information, including the large mail that comes to my personal department every day, indicates that thousands of our members never receive the Forum magazine, or at least never read it. Many of these members constantly write and ask questions that have been answered many times in the past in this Forum magazine, and many of the questions are being answered at the present time in the current issues of the Forum magazine. So these members who are missing the Forum magazine are depriving themselves of immediate answers to many of their questions.

Furthermore, all of you must realize, and no doubt do realize, that the answers given to questions in the Forum are longer answers with more details and more explanations and more references and practical applications than can be given in our dictated correspondence. With the heavy mail we receive at Headquarters, not one of our department heads can afford to take fifteen minutes or a half hour to give long detailed answers to a single question in one of the letters. In order to keep the correspondence up to date, or nearly so, it is necessary to cut down the length of time devoted to each individual letter to not over seven or eight minutes, and usually to not over five minutes. But you well know that many of the answers and explanations given in the Forum require as much as fifteen or twenty minutes or even a half hour. This means that the members who are reading the Forum get better answers and longer answers, and more information bearing upon their questions, than they would receive by personal correspondence. And the other great additional factor is that each Forum magazine reader receives not only the answer to his own possible questions but answers to scores of other questions that have often arisen

in his mind and which he did not know how to frame correctly or did not think about when he wrote his letters; and therefore he is getting a mass of information in each issue of the Forum magazine that he would not receive otherwise.

In fact, we recently made an analysis of the subject matter contained in all the past Forum magazines, and just a brief index of the matter reads like a large encyclopedia, and if all of the previous issues of the magazine were published in one volume it would make the largest, most instructive, versatile and practical encyclopedia of applied mysticism and Rosicrucianism that has ever been published.

But still there are thousands of our members who have evidently never seen or read the Forum magazine and are not subscribers to it, and who do not even take the trouble to go to the reading rooms of one of our chapters to examine a copy there. They repeatedly ask us questions that have been answered over and over in the Forum magazine and they often ask for detailed information that cannot be given except in the long explanations that are permissible or possible through our Forum sessions.

And so I am asking each one of you, as members of the Forum family, to speak to other members when you meet them in the chapters, in the lodges, or in a social way, in the streets or in your home, and find out if they are reading the Forum magazine regularly. Urge them to subscribe to it and to read it consistently. You know that the Forum questions and answers and explanations meet many of the practical occurrences and problems of the day. Much of the matter in each issue of the Forum deals with current affairs and current problems that each member, and each member's family, may have to deal with from day to day or week to week. These things cannot be anticipated in the regular monographs and are not covered in any of our lessons.

We have made the subscription price of the Forum just as nominal as it is possible to make it without any profits or benefits to anyone except the readers of it. Much secretarial time, much work on the part of an editor and analyst, and a great deal of time on the part of the printer is spent in correcting the manuscripts and arranging them and setting them into type for each issue of the Forum magazine, and the cost of printing and paper and the addressing of the envelopes and mailing of the magazine has been figured at actual minimum values in order that we might arrive at a nominal figure for the subscription price.

The Forum magazine is not necessary to understand completely the monographs or the weekly teachings of the Rosicrucian Order, but the reading of the Forum magazine is a necessity if any member wants to keep abreast of all of the current problems, all of the day by day difficulties, that may arise in connection with the studies or with life itself, and to be carefully advised in regard to personal matters or personal problems that affect many members alike.

And so I look forward to seeing each member of the Forum magazine secure for us one or more readers of the Forum magazine as subscribers during the next three or four months. Just urge these members whom you meet to send in a letter containing \$1.75 for a year's subscription (six complete issues) of the Forum magazine and to send this letter and this money direct to the Rosicrucian Supply Bureau in care of AMORC Temple, San Jose, California. I do not want the subscriptions sent to me personally, because that will only delay the recording of them, and I have nothing to do with the financial end of the Forum work. But I do want to save thousands of our members the trouble of writing continually and asking questions that are being answered very definitely and exhaustively in the Forum magazine and along with other information that is of great help. I want to make the Forum family as large as it can possibly be made, and especially since one copy of the Forum magazine will serve for three or four members in one family in any district; and since it is not necessary for every individual member in the family to subscribe to it, there is no reason why every member should not have access to and read a copy of the Forum magazine every other month when it is issued. Will all of you, including officers and hostesses and librarians in chapters and lodges and throughout the country, give this matter your immediate attention during the next few months and let me see that we are making the Forum a valuable and helpful adjunct to the teachings and practices of the organization?

Faternally,

H. SPENCER LEWIS,  
*Imperator.*

### Numerology and Names

One of our good members living here in California asks the Forum whether or not the vibrations of certain vowel sounds in a child's name do not have an important effect upon the health, life, happiness and prosperity of the child.

Now this brings us squarely before the subject of numerology and names. We do not teach much about this in our work, because there is such a vast misunderstanding regarding many

fads and fancies connected with so-called numerology that we hesitate to get into that controversy and end nowhere in our discussions. In some of our monographs or books we do make some reference to the modern fad of numerology, and show the errors in it, and we do say enough in such places to set the student thinking rightly about it.

Undoubtedly the VOWEL SOUNDS of a name that is constantly uttered do affect the person who utters the name and the person who constantly hears it. Since we know there are vibratory effects produced by vowel sounds, then it is easy to understand how a mother constantly calling her little girl by the name of Mary would surround that child with the VOWEL SOUNDS of the name Mary. And the same would be true of any other name.

But the important point to keep in mind here is that it is the VOWEL SOUNDS of such names that produce the effects, just as it is the vowel sounds in chanting or in our mystical vowel sound exercises.

The next point to bear in mind is that it is not the sound of the individual letters in a name or word that constitutes the vibratory effect. Yet every one of the present-day numerology systems gives vibratory values to the individual letters in words and names, and therefore such numerology systems are absolutely ridiculous and unsound and impractical.

For instance, let us take one of the numerology systems that is typical. We find that a given number or value is selected for each letter of the alphabet. Let us say that the letter "A" is given the number or value of 6. No matter in what name or in what word that letter "A" appears it has the same value of 6. Now you all know how we were taught to pronounce the letter "A" in school when we were learning our alphabet. The letter "A" had only one sound, and that was like the "a" in the word "hay" or in the name of the month, "May." Now if we assume that that letter "a" with that sound has the value of 6, then what are we to do with the letter "a" when we find it in the name Marguerite or Martha or Marion or Mary or Harry or Harper or Harold? In all those names the "a" as a VOWEL SOUND has a slightly different rate of vibrations, and therefore a different vowel sound effect, and you would be absolutely wrong in giving the value of 6 to every one of the letters of "a" in each one of those names.

When we pronounce such names as Alice and Harry and Harold and Martha and Marguerite we are not pronouncing the "a" as we were taught in school, but we are pronouncing it differently and producing a vowel sound that is not just the vowel sound of the letter "a." And take the letter "O" in Joseph, and the same letter "O"

in the name Joshua. Would you give the letter "O" in each of these names the same number and therefore claim that it has the same rate of vibrations in vowel sounds?

So we see that the only correct study of names would not depend upon any rate of vibrations being given to the individual letters but to the individual groups of letters that form the vowel sounds. For instance, in the name Mary there are not four factors composed of four letters that are to be given consideration, but just two VOWEL SOUNDS. There is the first vowel sound that is composed of three letters "M-a-r" and the letter "y", making the vowel sounds of Mar-y. Therefore, counting the rates of vibrations of the four letters composing the name would be entirely wrong. We would need to know only the rates of vibrations of the two vowel sounds. But you could not give the same rates of vibrations or the same numerical value to the "Mar" in the name Mary, as you would to the letters "Mar" in the name Marguerite, because the vowel sound of "Mar" in both names is pronounced differently and therefore the rates of vibrations would be different. This is true of so many hundreds of Christian or given names and family names that the present-day numerology systems based wholly upon the rates or numbers or vibrations assigned to the individual letters are absurd.

But of course there are ways of determining what name is most appropriate for each child. The name should be analyzed into its vowel sounds and not into its individual letters, and those vowel sounds should be selected to harmonize with the rates of vibrations of the psychic, Cosmic or astral qualities born into the child. To determine such a thing, however, one would have to start, first of all, with the child's birthdate and by astrological processes and otherwise determine what the astral or Cosmic vibrations of the soul nature and psychic nature of the child are. Then a name whose vowel sound vibrations would harmonize with such Cosmic or astral vibrations would have to be selected. To do all of this, a person would have to be more than ordinarily expert in the study and analysis of the astrological qualities of a psychic and Cosmic nature at the time of birth. The average man or woman is not capable of doing such astrological work, and we have found that the average professional astrologer does not attempt to make such an analysis of the individual's Cosmic and psychic nature, and therefore we have found no way to promulgate the idea of proper names so that every one of our members and all persons of all classes of education and understanding could use the system.

We are not prepared here to take the time to go into such astrological and Cosmic and psychic

diagnosis of each child that is born, or of your children at home, so please do not write to me or to the Forum asking us to select names for your children. After children are born and have reached the ages of eight, ten, twelve or fourteen years or more then we should take into consideration not only the astral and Cosmic vibrations that were born into them at the time of birth, but what additional Cosmic or astral vibrations they have attracted to themselves through their psychic and spiritual development. This would make the matter even more complex in attempting to select the proper names of the proper vowel sounds for a child who is more than several years old. So we have avoided the subject entirely, first because it is not an especially important subject, and secondly, because it involves a mass of mathematical calculations and references to almanacs and books of years gone by and because it would mean a mass of unimportant correspondence in many cases.

But our members should not be tempted into changing their names or selecting names through any one of the modern numerology systems where the letters of the alphabet are given vibratory numbers and these numbers remain the same for the letters in every possible name. Such an absurd system is not only unscientific but it is ridiculous and confusing, and you are just as likely to make the same big error in selecting the wrong name for your child as though you went at it blindly and selected a name haphazardly.

### The Mysteries of Bacon and Shakespeare

One of our very fine and advanced members writes to the Forum and says that on my recommendation she purchased from our Rosicrucian Supply Bureau that wonderful little book called *Shakespeare's Sonnet Diary* by Alfred Dodd of England (which can be secured from our Supply Bureau for \$1.60 a copy). She states that after reading the book she sent for several additional copies to use as gifts because she was greatly interested in the subject that it opened up, and in the many mysteries and fascinating facts that Alfred Dodd has revealed and felt that her friends would be interested too.

Then she found another fine book that she asks me to bring to the attention of our Forum members. It is called *England's High Chancellor* by Richard Ince. Richard Ince is the author of the foreword in another one of Dodd's books dealing with Shakespeare, Bacon and Freemasonry, and of course the title, *England's High Chancellor*, refers to Lord Bacon. This member says that this book by Richard Ince is supposed to be a "romance" but that one does not have to read very

far in the book to appreciate the fact that the book is based on a deep underlying truth. Now I have not read the book by Richard Ince, but I know that if Alfred Dodd of England recommends it and that if it deals with matters dealt with in the books by Alfred Dodd, many of our members will be interested in reading it. And if you happen to be one of those intellectual, research types of individuals and are interested in the Bacon-Shakespeare controversy and in the origin of Freemasonry and allied subjects, you certainly will want to get this book by Richard Ince. We presume it may be obtained through any large book dealer or from Brentano's — or from your local library if it has a large collection of books. We do not have this book by Richard Ince for sale, but we are recommending it on the strength of what it must be and what our Soror says it is, and in the same manner that we have recommended other books not published or sold by us.

### The Soul's Entrance Into the Body

Today we have a very interesting question submitted by one of our Forum members here. The question is: "If the soul does not enter the body of the baby until it draws its first breath of life, what is 'quickening'?"

In the purely chemical and physical development of the embryonic body of the baby in the womb, there are various stages of development at which are reached what might be called crises in the purely physical process. If we look at the actions of cell life under a microscope we will notice that at various periods in the passing of minutes, various definite and critical periods in the process are reached when there is a sudden extra movement or a sudden completion of some action.

It is much like the building of a house. For days and weeks after the original foundation is laid in the soil of the earth, we watch the walls being erected and the roof put on the framework, and then the outer walls finished, and finally the windows put into place and then the brick fireplace and chimney, and then the outer finished wall, and the concrete steps, and the flooring put inside of the house, and the trim around the windows on the inside, and finally the sanding of the floors and the tinting of the plastered walls, then finally the cleaning of everything. And as we watch that progress of the building and the house, we notice that at various stages certain important points are reached where the house has reached a crisis or an incidental important point. But when everything else is finished, and the house is completely done, and the contractors and workmen remove the scaffolding and take away

all of the refuse around the building, we find that the ultimate critical important crisis in the creation of the building has been reached, and that the home as a material, physical building is completed. But still it is not a home until the tenants move into it, and it begins to function as a home. Up to that point no matter how complete the building may be in its physical, material nature, it is still not a home but merely an empty building.

At the time of "quickening" in the development of the embryo of the child, a point is reached where the physical and chemical elements and parts have so evolved and so associated themselves that the formation of a human body is more or less complete, or at least so complete in its definition of a certain species of being that it is ready to be classified as a human form. Up to that point, the little embryo passes through many stages of development representing various species of lower animals, and at no time during that process is the body truly representative of a human body. But at the time of "quickening" there is sufficient perfection in the formation of the parts of the body to indicate that it is a human body, and it begins to move and become active in its little physical parts to a degree that enables the mother to sense this physical activity. But there is no soul within the little body at that point or at any time until this body is actually born and enters the world as an independent physical body. All of the blood and vitality and nerve energy moving and functioning in the little unborn body is part of the blood and energy and vitality and life of the mother.

A human body in the womb is like the house under construction. It does not begin to function and constitute a separate and independent body until it is independent of the mother and is functioning in the manner and purpose for which it was created. The building that is being constructed for a home does not become a home until it is functioning as a home, with the owners or tenants living in it, and actually occupying the place as a home. The little unborn child does not become an independent human being until it is functioning as a human being with its own vitality and its own energy resulting from its own independent breathing. At such a time, then, the soul enters the body and begins to function in accordance with laws and Cosmic principles that are universal and have always operated. The Bible makes this perfectly plain in its statement that after God had created man out of the dust and the elements of the earth, even though the body was completely formed physically and chemically and may have had all of the appearance of a human body, it was not until God finally breathed into this material, physical form

the breath of life that it became a living being, and then this newly formed creature was called a living soul.

The so-called "quickenings" of the little unborn body is highly significant because such quickening that is sensed by the mother or the physician indicates that the physical, material, chemical development of the embryo has proceeded properly and there is every indication that the little newly formed body will continue its proper evolution. But this physical activity that is called the "quickenings" does not indicate that any soul has entered the little unborn body or that it has any form of quickening vitality that is not part of the mother's vitality, or that it is being animated or agitated by any independent source of power or consciousness.

### Your Help to Lepers

A few months ago in the Forum here I introduced a letter I had received from the Mother Superior of a Roman Catholic settlement in British East Africa for lepers and those suffering from leprosy. I stated that the Mother Superior of this leper camp had asked us to send some little help to the starving lepers there and to those children and adults who seemed to be beyond all human, physical, worldly redemption. It was an unusual request inasmuch as the request came from a Roman Catholic colony to a purely non-sectarian organization such as AMORC. But I knew—or at least I felt—that our members who are free from all religious bias and prejudice, would be willing to help those unfortunate victims down in British East Africa.

I distinctly asked our members to send their donations direct to British East Africa by international money order, and a great number did so, but a few sent their donations here to AMORC and we forwarded them to the leper colony. Today I have received from one of our members a letter which the Mother Superior of that leper camp wrote to him, and I quote from it now:

"Yesterday we received at the Jinja P. O. your generous gift sent for our lepers in response to the appeal which the kind Imperator of your Order very thoughtfully and sympathetically had printed for us. I have received your kind letter too, and thank you from my heart for both.

"All this has come as a big and pleasant surprise to us, as we had no idea that any such thing was being done for us. The appeal must have been a very touching one too, as 58 of its readers have answered it, and I do not think that I have ever before received so many answers to any one appeal. It is good to know that there is so much kindness and fraternal charity in the world—it warms one's heart!

"Yes we have a great number of sufferers in the Leper Camp, and I do not think that we have ever been so badly off for the wherewithal to help them. We could not even give them enough to eat, indeed far from it, and good nourishment is so essential if the medicines and injections we give them are to be of any benefit, and if we are to hope for cures, and a cure many of them, especially the younger ones, are hoping and waiting for.

"They, the lepers, are very grateful to you too, and send their fervent thanks."

The above letter was written shortly after the appeal was made, and no doubt the Colony has received additional donations since that time.

The unique thing about this is that as has always been the case, AMORC is ready to help those of any religion or any sect or classification. We know only too well that the Roman Catholics in some instances, or some Roman Catholic priests, are not in harmony with our work, and in a few instances here and there they have advised some of our members to resign from our organization. But on the other hand, we have no hate or enmity toward the Roman Catholics or any other religious denomination, and we are just as ready at all times to help those of other religions as we are to help our own members. And our members who are readers of *The Rosicrucian Forum* and *The Rosicrucian Digest* must have noticed in the past twenty-five years that we have made more appeals to help those who are not connected with the Rosicrucian Order, and who are not connected with the activities here at Headquarters, than we have in behalf of ourselves. Naturally, every one of us here at Headquarters also strives to the utmost to help other organizations and other individuals and Rosicrucians, because the keynote of true Rosicrucianism is "service to humanity." And so I am very pleased that our members have responded so kindly and so generously to this Roman Catholic leper colony in British East Africa.

### Europe and Its Mystical Organizations

During the last few weeks so many letters have come to the Forum regarding the situation in Europe, and all I could say was to wait and see what our annual booklet of prophecy would say. But fortunately, neither the great World War of twenty years ago nor any of the other conflicts in Europe have put any damper upon the growth and development of any of the spiritual movements in Europe.

Of course it is true that with the political and cultural control of Europe it is difficult for such organizations to manifest their power or put into any practical use their teachings and principles. But nevertheless, there is an increasing number

of persons throughout Europe who are thinking constructively and thinking peacefully and making the matter of war, strife, and bloody contest less possible all the time. What has occurred in the last six weeks, however, since our 1939 prophecy booklet was completed, plainly indicates how accurate have been our interpretations of conditions throughout the world, and principally in Europe. We have said all along for the last two or three years in our booklets of prophecy that certain things would occur and certain things would not, and we know of two or three large steamship and travel companies which have carefully followed our prophecies and have avoided sending any tourist parties into certain parts of Europe and the Mediterranean. And according to some of the letters written to us by these touring agencies, they have found our advice helpful and have confined their 1938 tours to the Scandinavian countries and that part of the world which has been at peace for some time and will remain at peace.

Despite the fact that there has been no actual warfare in Central and Northern Europe for some little time, nevertheless touring conditions and traveling conditions have not been good there since many of us were there in the summer of last year. Tourists may be greatly inconvenienced by having their itineraries suddenly upset and having restrictions placed upon their travels or being confined to certain territories or cities without actually suffering from the shedding of blood. Some of us have been in countries on the other side of the Atlantic during times of strife and contest, and while we have not heard a single gunshot, we have been so disappointed in our plans and so upset in our conveniences and comforts and so deprived of our liberties and our finances as well, that traveling under such conditions was anything but enjoyable.

But as an indication of how spiritual matters are growing in various parts of Europe, I find coming to me this morning the reprint of a very long and interesting article by Frater F. Wittemans, a member of the Belgian Senate, and a member of the AMORC in several jurisdictions, and a great promoter of Rosicrucian activities in Holland. Recently he published a long article in a Dutch magazine called *Eenheid*, and this article was so complete in its dealing with spiritual, mystical and similar activities throughout Holland and Northern Europe that it has been reprinted in the Dutch language in pamphlet form. But the interesting thing is that throughout this article there has been reference to AMORC and *The Rosicrucian Digest* and other AMORC activities and the spread of Rosicrucianism under the AMORC guidance throughout Holland and other countries.

Incidentally Frater Wittemans, who is well versed in the Rosicrucian teachings, Rosicrucian lore, and Rosicrucian history, has just completed another history of Rosicrucianism throughout the world. Some years ago he published one dealing with the history of the Rose-Croix Order, and it was so well done that it was immediately copied in a number of languages including French and Dutch. But this new history that goes further into the origin of the Rosicrucian Order, and much further into the history of the Rosicrucian and allied activities in Europe, will be published in America by a firm in Chicago in the form of a complete English translation of his original manuscript from French or Dutch. When this new book is ready for sale or distribution by the Chicago publishers, we will announce it further in *The Rosicrucian Digest* or *The Rosicrucian Forum*. But we certainly are glad to know how wonderfully well the work of the foreign Rosicrucian jurisdictions is being carried on in those countries that have been at peace for many years, and even in the countries that are quite restless and ill at ease.

### The Inconveniences of Lodge Attendance

Every now and then some members living in different cities write here to the officers at Headquarters complaining that the local lodge or temple of our Order in different cities is not in the most convenient section of the city and is not as convenient to reach as it should be. Take, for instance, the lodge and temple in Los Angeles. Occasionally members write to me from different parts of Los Angeles (which city, you know, covers a very large territory) and tell me that although our lodge and temple there is located in a nice, dignified residential district and convenient to a few bus or trolley lines, it is not on the principal highways where every bus and every trolley car can reach it easily. The average complaint is that after alighting from the convenient bus or trolley car, the individual must walk two or sometimes three blocks to reach the temple or lodge rooms. Other members in other cities write to me stating that they have to walk a distance of four or five blocks, and a great many write and say that in order to reach the lodge or temple by trolley or bus they sometimes have to ride for a half-hour or three-quarters of an hour, and that they think our lodges and temples should be so located in the heart of every city that it would not require more than fifteen minutes' ride or one minute's walk from a trolley or bus to reach it.

Now all of this amuses me somewhat because we have never yet been able to figure out a spot in any one large city for a temple or lodge that

would be convenient and handy to all of the members of that city. If any person with an engineering type of mind and a miracle-working pencil can give me a map of New York, Chicago, Philadelphia, Vancouver, Los Angeles, St. Louis, Kansas City or elsewhere, showing just where to put a lodge or temple in any of those cities that would be convenient and easy to reach for every member living within the confines of such a city, I would be very grateful indeed. But we have never been able to work it out with the help of the best informed individual living in any of those cities.

All of this reminds me of the days when the Supreme Grand Lodge and the Grand Lodge of New York were located in a very excellent residential location of the Chelsea section of New York on West 23rd Street. During those years I lived at 207th Street on the upper west side and upper end of New York. It used to take me by the quickest subway route, forty-five to fifty minutes riding in the subway train, besides eight to ten minutes walking from the train to the building, and I had to do this five or six times during the week in daylight, and at least three or four evenings a week in the dark, and I seldom reached my home before midnight. Then, for another two or three years I lived with my family out near Flushing on Long Island, and it took me about an hour and a half from the temple or lodge to my home, and I did this daily and three or four evenings a week, and thought nothing of it. When my wife and I and others are in Europe and are visiting some of the Grand Lodge Temples it is not an unusual thing for us to ride all day long in a train and then walk two miles or more to reach these places. And there are members and individuals in Europe who have to take a two-day journey in order to reach a temple or lodge to visit.

But in this regard I have before me a letter written by one of our Fratres living in Soerabaia, on the island of Java in the Dutch East Indies, in the western part of the Pacific Ocean. For some little time this member, during his early degrees of study, desiring to improve himself in English and to have the convenience of our studies brought to his home, was a member of the National Lodge of America and received his monographs by mail. But then he began to desire attendance at a lodge, and of course, the first thing he thought of was of making a periodic journey across the Pacific to California to visit us here. Now he says:

"Quite by chance, at the beginning of this year (1938) I heard that you have a lodge here in Semarang on the island of Java, about five hours ride by train from my home city of Soerabaia. I have since joined that AMORC under

the Dutch jurisdiction, and I am at present a member of it. Now if you desire anything done by us here in Java you can surely rely on us."

Now think of that! This Frater has made the remarkable, astonishing discovery that there is a lodge within "five hours ride by train" from his home, and he feels that he has found a lodge right in his own backyard; that the lodge is so close that he can call it his home-town lodge. He thinks he is one of the most fortunate members the order has ever had, and glories in the fact that now—with only a five-hour train ride going and a five-hour train ride returning home—he can very easily, conveniently, and happily attend lodge meetings.

Compare this with the members who say it is a frightful thing for them to have to ride a half-hour in the bus or trolley car, or who have to walk, two, three, or five blocks from bus or trolley lines to reach the temple!

This reminds me of one of our members living in Harrisburg, Pennsylvania, a few years ago, a man of means, great advancement and learning. He heard about the Rosicrucians and the early origin of the organization in Egypt, and so made a thorough investigation of the subject and then journeyed to Cairo to locate the organization. While he was in Cairo and visited the Rosicrucian Headquarters he was shown that there was a branch of the Rosicrucian Order in Philadelphia, in his own State of Pennsylvania. He quickly returned to his home town, Harrisburg, and wrote to our Supreme Lodge in New York asking for permission to visit the lodge in Philadelphia, and he said, "After journeying part-way around the world to find the Rosicrucian Order, I found it had a large and beautiful temple right next door to me, in Philadelphia; so now twice a week I journey from Harrisburg to Philadelphia to attend lodge meetings and am so happy that there is a lodge and temple so close and convenient to me." I wonder how many of our members living in a place like Harrisburg would consider that a lodge in Philadelphia was "right next door" to them?

Probably some members will always say that unless they can run out of their kitchen doors across a patch of garden ten feet wide and enter the front door of a temple, it is not convenient. And yet when I wanted the First Initiation or introduction into Rosicrucianism, I was perfectly willing to journey from New York to Paris, and then from Paris to the southern part of France, and wait several days, and then hire a taxicab to take me ten miles out in the country to contact the only existing lodge or temple which I could visit. And for many centuries Rosicrucians throughout Europe, Asia, and Africa journeyed



for miles and for many days to visit a lodge or temple of the Order.

Just what constitutes "convenience" in regard to attending lodges, chapters, or branches of our organization is a much-mooted point. To the sincere seeker, the journey of several hours or several days is not considered an inconvenience, but to some others it is a waste of time, and too much trouble, to journey for even a half-hour or to walk two or three blocks.

### Our Destinies Foreordained?

I have before me a letter from one of our members now living in England, and he presents an interesting question for discussion here in the Forum. He wants to know whether there is any truth in the idea that our destinies and our ultimate ends here on the earth plane are predestined or foreordained. He quotes examples from the Bible and elsewhere showing that there was a universal belief in this sort of thing, and says, for instance, that it was foretold that Stephen would be stoned and that Jesus the Christ would be crucified, and so forth. But he wants to know whether such predestination is applicable to all of us.

Now in answer to this question, and for the sake of further illumination on the point, I would like to say I have never found outside of the Christian Bible any attempt to inculcate the idea that our destinies were so foreordained that we, as little human beings, had nothing to do with the making of our destinies. Astrology, in the hands of many extremists, attempts to tell us what our ultimate destinies may be, but even in this case the best of these glib astrologers will tell you that by the use of your mind power and will power you may change even what is indicated in your horoscope so that the horoscope becomes useless.

It is, however, possible to foretell the probable outcome, or the probable and ultimate end, of the life of certain types of individuals. If we take, for instance, some men who are imprisoned in the San Quentin Penitentiary and who upon every release and every period of freedom return to their gangster lives of robbery and murder, it is easy to say that their ultimate end is going to be unhappy, and that their earth life here will either end in prison, in the electric chair, or on the guillotine. Likewise it is easy to foretell that a gossiping woman or a woman up to some sort of mischief right now is subsequently going to have an unhappy and lonely life and be miserable in every way. And it is easy to foretell that certain business men in every community will make an eventual success of their business and have a large business and pass their last years in con-

tentment and peace. It is possible to tell, for instance, that Mr. Hitler of Germany is going to have many awakenings and many sad experiences so long as he keeps true to his determination to persecute or make unhappy various types of individuals because of their racial distinctions. It was easy to foretell that Mary Baker Eddy would pass through transition in happy moments with many loving and tender friends at her side, and with every comfort and convenience, because she had spent most of her life giving happiness and comfort to others. It is possible to tell that the average man in employ, or in his own business, who stoops to cheating, to defrauding, to taking advantage of his customers for the sake of the money he gains, is not going to be in business for long, and that his ultimate end is going to be one of misery.

But you will note that in all of these cases the individual is making his own destiny, and while we see him making it we can tell what the ultimate end will be; just as when we see a man putting a concrete foundation in the ground, and ordering loads of lumber, we see he is going to build a house, and that later on a house will stand on the grounds where the foundation is. But I have found nothing anywhere, in any of the Rosicrucian doctrines or documents, indicating that at the time of our birth—or even before our birth—our place in the scheme of things is predestined, and that the ultimate hour and minute of transition and the manner of transition is already set, and that no matter what we do, or how we think or live, we cannot change that ultimate and final picture. This would defeat entirely the purpose of life here on earth and leave us to be mere pawns in the hands of some ruler of the universe who was neither loving, merciful, just or fair.

The doctrine of "fatalism" has been advocated by many schools of thought in past centuries and even by some forms of religion. It makes its appeal to the unfortunate, despondent and unhappy, because it gives them an alibi for their experiences and enables them to say, "No matter what I do, I still will have bad luck!" But for the man who likes to say and does say, "I will be what I want to be, for I am master of my own destiny!" the doctrine of fatalism and predestination is inconsistent, irrational and untrue. So, despite the fact that the law of compensation works, and that we reap tomorrow what we sow today, we still have the free will and power to sow what we want to sow and thus eventually to reap what we want to reap. If it were true that we could reap what someone else has sown, and that we need not sow at all to reap either good or bad, our lives on this earth plane would be useless, and there would be no purpose in our existence here.

I hope our members will understand the viewpoint better now from the Rosicrucian angle, and while all I have said is my own personal opinion, still I can say I have found nothing in any ancient or modern day mystical or truly philosophical code that endorses or supports the idea of fatalism or predestination.

### What Is Right Thinking?

I have here another interesting letter that was not intended to be primarily for the Forum, but which is good Forum matter. It is from a Frater living in the middle part of California, and he says he cannot agree with a recent article of mine appearing in *The Rosicrucian Digest* under the *Thought of the Month*. He says he cannot agree with the idea which I present, to the effect that the thinking and attitude on the part of mankind could have affected in any way the last big depression which this country suffered, or could affect the present depression, or similar things.

Now let me take his question and just reverse it for a moment. What would happen in this country if tomorrow at noontime every individual in America who had money in any bank became suddenly convinced of the idea that his money was not safe, because the banks were not safe, because the country was not safe, and each went to his bank to withdraw all of his money that he had on deposit? In twenty-four hours every bank in the country would close, and there would be a financial and economic depression in this country and a crisis and other situations that would be beyond anything our country has ever experienced. On the other hand, if tomorrow every individual who can think, and by his citizenship has a right to express his thinking, should suddenly decide to become convinced that we in America should go at once into war and fight against the other European countries and send every available soldier, citizen, and piece of ammunition into Europe along with all the food that could be shipped there, what would happen? Within twenty-four hours this country would be bankrupt and in turmoil and in despondency and in an economic, social and commercial situation that could not be paralleled anywhere in history.

Now I am sure that these two instances will indicate to anyone that the power of universal thought and thinking can bring about certain conditions. I think that in the recent crisis in Europe, when the newspapers and radio messages and all that sort of thing intimated that we might be called into the European conflict, or when certain intimations or expressions on the part of our President Franklin D. Roosevelt were interpreted to mean we would assist England and go into a foreign war, there was an instant effect upon the

stock market, and an instantaneous effect upon the economic conditions in this country. For months we have had an overproduction of wheat stored up, and this overproduction caused the price of wheat to lower greatly and to be the lowest it has been in a long time. But when the possibility of war with Europe loomed on the horizon, and it was believed we might have to send wheat and other foodstuffs to England for a long period of time, it was instantly realized we could unload the stored up wheat or the overproduction and bring our prices to a normal condition, and this had such an instantaneous effect upon Wall Street that everything improved for a few days, until it was discovered we were not going to go to war, or were not going to furnish food to other countries. Then the wheat market dropped again.

There have been many other instances in history in the last eight to ten years that I have carefully observed when there has been a very marked effect upon the economical, social, commercial and political life of America, due solely and wholly to thoughts held in the minds of those persons who are thinking and who occasionally think out loud. There were times when certain areas of this country were abandoned and business destroyed and everything else jeopardized simply because of the belief in a tidal wave, earthquake, or hurricane. There was a period when business generally was hurt, and especially among farmers, because so many were thinking fearfully about dust storms, and hoof and mouth disease, and many other things. But aside from this mass thinking having its effect upon political and social life and economics as well, the thinking of the individual and groups of individuals and small groups has had a marked effect upon business economics and social affairs, and in the case of the individual it has a marked effect upon health and happiness.

Just to take another example from an isolated group of facts, let us consider what happens with the average individual who has been suffering from pains, from a spot somewhere in the body, when he is told by competent physicians that he has cancer. If you have never been around a cancer victim, and noted the terrible despondency and fearfulness that comes over such an individual and how his whole life and health at once begin to lower, and how his spirits go to the very lowest, then you have missed learning a valuable lesson in regard to thinking. For many years it has been the common belief that cancer was incurable and that if you once had it, you were doomed sooner or later to die from it, and in a horrible manner. There is hardly anything more depressing that you can tell to an ill person than that he has cancer, and there is hardly anything

that will affect his health so greatly as his own thoughts in regard to his own condition when he believes he has the disease known as cancer. In our experimental work dealing with so many cancer victims and curing them, we have found that one of the first and most important things to be cured was the "idea" of cancer that the patient had in mind.

Some months ago our American nation voted through its Congress on two very important points: first, that as an American nation we would remain neutral in regard to all other nations at war, and secondly we would mind our own business and keep out of quarrels and bloodshed of other nations. These two decisions on the part of Congress and the Federal Government were a reflection of the mass mind thinking, and when, a few weeks ago, it appeared that we might be drawn into European war, this mass thinking on the part of the American people began to exert itself. Individuals by the hundreds and thousands began to say to themselves, or to others, "I have once voted or decided about remaining neutral and keeping out of war, and that is what I am thinking, and I am not going to change my mind!" And the very politicians and leaders who, heretofore, without hesitancy, have drawn the American nation into conflicts and troubles, agreements, pacts, warfare and sponsorship of war, realized all at once the powerful effect of thinking on the part of the American nation. They realized there were thousands upon thousands, and perhaps millions upon millions, of individuals who were thinking daily only thoughts that were of "peace and neutrality." So this mass thinking had its effect and these leaders of politics, or others who might have been tempted to accede to the idea of America going into war, realized that there was a powerful mental energy back of the mass thinking, and that they could not combat that mental power. And so we are today out of the war at least for the time being.

And if all of the men and women in America today were to become convinced during this month of October that our American nation is going to prosper, that we are going to have peace and harmony, that economics are going to be stabilized, and all that sort of thing, and thought it day after day and night after night, and acted in accordance with their thinking, we would find within thirty days that America was the most harmonious, prosperous country here on the face of the earth. But of course it cannot be done with only forty per cent thinking the right way, or only thirty per cent or fifty percent. It takes the majority to produce an outstanding material effect just as it requires the individual to think good constructive thoughts most of the day and night in order to keep his body in good condition.

He cannot arise in the morning and just say a few affirmations that are good and constructive and then the rest of the day live fearfully in the horrible thoughts of disease, pain, anxiety and suffering. Such brief morning thoughts representing only a portion and a small part of his mental capacity and power would not produce the desired results, and in the same way the proper thinking on the part of just a portion of our American nation will not suffice to bring this nation to its rightful position socially, politically, economically and otherwise.

### What Cosmic Law Will Do

So many of our members throughout the Order have had personal demonstrations in their own lives and in their own homes in regard to the Rosicrucian healing methods working through Cosmic laws that I doubt if we ever have to convince any of our members about this one feature of our work.

Nevertheless, there are many members throughout our Order who doubt whether the Rosicrucian healing methods and the Rosicrucian principles regarding the use of vibrations are as efficient and efficacious in all sorts of diseases and troubles of the body as the ancient Rosicrucians and we modern Rosicrucians claim.

If the AMORC of today were purely an organization for developing Rosicrucian healers and practitioners all over the country, or if our principal work were that of establishing a "healing cult" throughout the land, we probably would go to a great deal of trouble in demonstrating and proving that the Rosicrucian methods of maintaining health, and correcting ill health, are exceedingly efficacious. As it is, the healing work carried on by our organization is purely incidental, and whether a member has any faith in those healing principles or not makes little difference in regard to his progress along other lines and his progress in regard to development of personal latent abilities and powers.

But there are thousands upon thousands of our members, especially the women members, and more particularly mothers, who can testify that at certain periods in their lives, and especially at the time of childbirth, the Rosicrucian methods have demonstrated almost miraculous effects. And then there are others—both men and women, young and old—who have called upon our Council of Solace for a demonstration of these Rosicrucian healing principles in emergencies and accidents, and they know, too, just what can be done and what cannot be done. And there are scores of licensed, practicing physicians throughout the country who have added our healing principles to their own regular system of thera-

peutics as an adjunct and have demonstrated to themselves and to others that certain very unusual things can be done.

Now let me call your attention to a letter I have here this morning from a Frater living in the Midwest, relating the case of a fellow-member who met with an accident about a year ago, and whom we helped at that time. A few months ago, in June of this year, this same member was stricken with a sudden illness and a number of experts were called in to examine him, including licensed physicians and those who could make a thorough diagnosis, and finally it was discovered through X-ray photographs and other means that the man was suffering from "gall bladder stones." In fact, the eighth X-ray taken on June 27 showed "an extended stone all around the bladder wall" necessitating an immediate operation. The operation was delayed for a day or two because of the necessity for making arrangements, and in the meantime our Council of Solace received a wire asking us to help this Frater who was threatened with such a serious operation. We immediately applied our principles, and two or three days later he was taken into the hospital for a major operation. Much to the surprise of all the physicians who had made the diagnosis and had taken the X-rays, they found they did not have to remove the gall bladder because they found the gall bladder to be entirely normal. They did find, however, that a large mass had formed just below the stomach, and that there had been an ulcer which had previously broken and made a discharge around the intestine close to the stomach. Nature had walled off this discharge which formed the mass referred to and nature's action in this instance had prevented his having peritonitis.

This is not the first time that a person has submitted to a surgical operation after having received some treatments from our Council of Solace, and it was found that the condition originally diagnosed and X-rayed had changed.

Of course, these wonderful results cannot always be obtained in treating persons at a distance, because in many cases a careful diagnosis and a careful examination has to be made to determine just what the patient really needs in the way of treatment, and such patients should be close to us here or close to Rosicrucian physicians where the proper X-rays and proper diagnosis can be made, and where the treatment can be given in person rather than otherwise. That is why our organization, and especially the higher degree members who are so familiar with the efficacy of our principles has sponsored a clinic here in San Jose where certain types of cases and especially chronic conditions can be treated. But still, it is a remarkable fact that the Rosicrucian

methods never require the use of surgery, drugs, medicines, anesthetics, disinfectants, morphine, or the wearing of electrical devices, or the use of patented remedies, serums and so forth.

Nature's own healing forces will do remarkable things in restoring an individual to a normal, healthy life if the patient is put into the proper vibratory attunement with the Cosmic, and those who know how to do so can assist the patient in remaining in this vibratory condition for some days or weeks. During all of that time the patient can live normally otherwise and enjoy life and be free from pain, extreme confinement, limited diets, and all that sort of thing.

Some day there will be many physicians throughout the country who will use and apply the Rosicrucian principles as an adjunct to their orthodox therapeutics, but until that time comes and until these physicians are trained and properly experienced, Headquarters here through its Council of Solace, or through its local clinic here, will continue to do as much as it can for its members and their relatives, or as much as is possible.

### The War in Europe

During the middle of September, when the little country of Poland was specially fearful of what might happen to it and its people, the Grand Secretary of the Rosicrucian Order in Warsaw wrote me a letter in which he made the following statements:

"This letter may be the last one I shall be able to send to you for some time. While I am writing this letter, the political situation in Europe and especially in my country, is so critical that it is quite possible the mail and post and other means of contact which now exist between Poland and America may be broken and suspended. Under such conditions I thought it better to send you these few words of greetings . . . . Please remember that here in Poland there exists a group of men and women who are entirely devoted to the Rosicrucian principles and to our beloved Order. All of us shall work probably now under more difficult situations but still we shall keep always in our hearts the high ideals of Rosicrucianism and we shall know that our efforts will be in some unseen way supported by the Cosmic and by our Brothers and Sisters in America."

Of course, since that letter was written much of the serious situation has changed, but nevertheless Poland and her neighboring countries are still in a dire predicament, and the indications for the future are not the happiest. But we believe that for some little time we shall be able to keep in communication with Poland and all of the foreign countries just as we did during the great

World War. It was a notable fact during the great four-year war in Europe that letters addressed to us and bearing the Rosicrucian seal on the back or the front were permitted to go through all forms of censorship and through all forms of restriction without being opened or tampered with, and it is a notable fact that packages are often sent to us from our foreign jurisdictions containing things for our Museum or rare books or manuscripts, and when these packages are sealed and contain the Rosicrucian seal on the outside, they are neither opened for customs inspection nor opened by any censorship authority, nor molested in any way. All of this is due to the fact that the Rosicrucian Order has never interfered with political matters nor taken sides in any political issues, nor in any way caused the government of any country any serious trouble. We are proud of this fine reputation, and proud of the fact that throughout the world the Rosicrucian seal and emblem is recognized for precisely what it stands for, and for precisely what it means.

Do not let us hesitate, or forget, in our prayers or periods of meditation to send to these foreign members in various countries of Europe our thoughts and good wishes for happiness and success under the most trying conditions in which the human mind can live and exist.

### Colonics And Internal Bathing

Quite a number of our members have been writing to me personally and to other departments of our organization here (and not just exclusively to the Forum) in regard to colonics and internal bathing. I plainly sense why these members are asking the question, because in every large city and many small ones there are places or individuals which advertise "Colonic Irrigation" as though it were a cure for everything and a great panacea for all illnesses. In fact, some of the advertising is so bombastic and claims so much that members and other individuals have become suspicious about it, and fortunately or unfortunately, many medical physicians have advised their patients against arbitrarily and impulsively having colonic irrigations when perhaps they do not need them, or when they are going to receive them at the hands of an incompetent person.

But the truth about the matter is that colonic irrigations of an intermediate form are necessary for the average individual above fifteen years of age. There is one form of colonic irrigation called "high colonics" which attempts to flush and wash out the upper intestines, including the transverse colon, and such high colonics may be a little irritating or a little too heroic for some persons.

Therefore, the average individual should stick to having only intermediate colonics, that is, colonics and irrigation which will wash out and cleanse the descending colon and get that very clean.

If, after two or three of such intermediate colonics, the individual feels he would like to have a little higher cleansing, it can be gradually done in steps. But it is true that no matter how frequently during the day or night or in each twenty-four hours the bowels move, or have a fair movement, the intestines are not properly evacuated by such movements and the descending colon especially is never left absolutely clean. When we stop to remember that the mass of matter that passes into the final descending colon is matter that is devoid of all essence that is constructive or helpful to the body, and is on the verge of decay, we can realize that that material should be as quickly and as completely evacuated from the body as possible. As food passes through the intestines from the stomach to the final colon, elements and essences in it are absorbed and taken into the blood. That is how we receive our nourishment and strength from the food we eat. But if any fetid matter remains in the colon or the intestines for more than twenty-four hours and begins to decay and disintegrate, and to become poisonous, as it surely will be, then some of that poison is bound to find its way into the blood stream and throughout the body and we have a toxic condition coming on that is difficult to trace in many instances, and which is responsible for many different forms of illness, aches and pains, throughout the body.

And it is possible for the mass of matter in the intestines and colon to pass freely through the colon and intestines and be evacuated without doing it in a perfectly complete and proper manner. In every home, house, and building where there is a water supply, it has been found that although the supply of water flows freely through the metal pipes, there gathers around the inside of such pipes a sediment and accumulation of matter that is far from being clean and healthy. All you have to do is to go into the cellar of your home and tap on one of your pipes for a while, and then go to the sink and draw some water, and you will find dirt and other things in your water that have been loosened by the tapping on the pipes. The same thing is true of the intestines, and from day to day and month to month there accumulates a certain amount of fetid matter around the intestines, and it remains there despite the fact that the bowels have moved regularly and are evacuated regularly. Colonics or any similar form of internal bathing washes away such matter. You will see it coming away by looking at a glass tube that is connected in a rubber tube that is part of the colonic irrigation

system. You will be surprised to see what fetid, poisonous, contaminated, decayed matter has been lingering in the intestines for days, weeks and months.

And the most surprising thing is that after one or two mild colonics the individual feels so clean inside, so refreshed and invigorated, that it is like one feels when one gives the mouth and teeth a fine cleansing with some good tooth powder and follows it with some effective mouth wash. And one also feels like one does after taking an excellent bath and becoming completely clean. Mark Twain used to say that there was nothing that equalled the personal dignity of feeling absolutely clean, but this is especially true in regard to the intestines. So if you have an opportunity in your city or town to go to any place that gives these colonics go and have one. Do not wait until you are constipated or having trouble with your bowel movements but go any time and see what they are like. But follow the suggestions I make of having a mild one first and not the so-called high colonics the first time. Look in the telephone business directory for your city or community, and you will find these places that give colonics advertised under either *Physiotherapy* or *Chiropractics* or under *Colonics*. Once every six months such internal bathing will prove very invigorating and beneficial not only to the health but to the appearance of the skin and hair.

### This Matter of Diet

I have a very interesting letter here this morning from one of our members living in the West who says that some time ago she secured from us a copy of our book "The Spiritual Property of Food," and that she and her family have been following the simple suggestions contained in that book. She says: "About six months ago we started eating according to this diet and have been diligently following it to the best of our knowledge. Ever since I have noticed such a marked improvement in my health and that of my family that this point is constantly arising in my thoughts." Then she asks the question as to whether the values of all vegetables can be rated according to their color. My answer to this question is that one cannot judge the value of all foods by the color, for if this were so the diet problem would have been solved long ago.

It is true, however, that a great many green vegetables are very beneficial because if they are eaten while they are still green they are still very fresh and filled with the chemicals that the body needs, whereas when they are cooked or boiled and the water cast off a great deal of the vitamin content in them is ruined or thrown away.

If you are interested in the general health of your body, I would suggest that you read the little booklet entitled *The Spiritual Property of Food* which can be secured from the AMORC Supply Bureau here for 35¢. Furthermore, that booklet will throw a great deal of light upon diet generally, and upon the importance of food and its qualities.

### Birds of a Feather

Once before in our Forum I discussed the fact that there are strange birds which come to a little town in Central California in the spring of every year on the same date, and leave in the fall on the same date each year. We received a great many letters about them, and I want to speak again of the fact that just the other day, on October 23, these "strange birds"—which after all are simply swallows—evacuated their California territory and started southward.

Every year on October 23, which is St. John's Day, these swallows depart in a body. They return again on March 19, which is St. Joseph's Day. These birds—thousands of them—live mostly around that famous old mission of the Padres called San Juan Capistrano, and they are a charming sight. Although hundreds of persons go to the little town of San Juan Capistrano on October 23 to see them depart, it is not always possible to photograph them or catch them on the wing. The other day, for instance, the weather was rather foggy, and although hundreds of persons arrived at the mission early in the morning of October 23 they found to their surprise that the swallows had departed an hour earlier and were long on their way, and their nests were rapidly being inhabited by larger birds which are of the parasitic type that live on anything which is left behind. And so the crowds did not see these birds depart, but they will probably witness their return next spring. These birds make their flights regularly enough for us to establish our calendar by their coming and going. So we see another instance of this Divine and Supreme intelligence functioning and working through the most humble of living things.

### Some Facts About Auras

I want to occupy the time of the Forum this morning principally with a talk about auras because I find in my correspondence, and in the correspondence coming to the various Class Masters and other departments of the organization, that there are a great many of our members who are not only mystified by some of the facts about auras but who seem to feel that

there is a little inconsistency between some of the statements we have made in some of the monographs and some of the statements we have made in *The Rosicrucian Digest* or here in our Forum. After carefully examining these letters dealing with such possible "inconsistencies" I find that the writers of these letters have not been extremely careful in their reading and have skipped over a word here or there, or a phrase here or there, which constituted the very backbone of the matter they were reading. One of the greatest difficulties we have with many of the technical points in our work is to get our members and students to read the monographs and magazines carefully, and not to skip over an occasional important word. I am not going to go into this subject right now but merely wish to say that if every one of our student members read every monograph or lecture as carefully as he or she might read an important telegram, we would have very little difficulty with the progress of our students and certainly would cut down our correspondence more than half.

Now in regard to auras: Let me say, first of all, that the human aura is created or caused by three more or less distinct conditions. One is the chemical composition of the body which makes man's physical body a purely material thing and which, because of the magnetism or electrical or chemical energy, or spirit energy, in the physical matter, gives forth a small aura around the human body that is what we might call the material aura. We do not call it any particular kind of aura because we give little consideration to this physical aura and it does not concern our members very greatly. The second cause for the aura around the body is due to "emotional" activities, and not always the purely mental or psychic ones. In the olden days the philosophers used to believe that the spleen was the residence of the soul and they finally abandoned that idea but stuck to the idea that the spleen was the seat of emotions, and I think that modern scientists and medical men hold almost the same idea. And we have common phrases such as "His spleen is bad" which indicate that we feel that when a person's spleen is out of order or his emotions are upset, there is some relationship there.

At any rate, we know that a person's emotions can affect the coloring of the aura around his body, and that if he is motivated for the moment with anger or with jealousy or hatred or deceit, or any one of the different emotions including love and spiritual ecstasy, that his aura will be slightly affected, or, in other words, there will be a modification of his physical aura produced by some radiations from the emotional part of his nature.

The third cause of auras is the psychic body or psychic constitution of the man, which includes the various glands. It is this psychic body or psychic part of man which develops the "larger aura" and which produces the aura in which we are mostly interested. There is very little that a human individual can do either in the way of eating, drinking or anything else, that will greatly affect or enlarge or extend his purely physical aura. Ill health will affect it, extreme weakness or debility will affect it by making it smaller or making it have a different color, but there is no process of physical development that will very greatly extend the physical aura.

A few days ago I had here in my sanctum the famous prize fighter and pugilist, Tom Sharkey. He is greatly interested in our work, and while he was here I discussed with him this matter of the physical aura. The physical aura which surrounded his body was extremely strong, indicating great vitality and wonderful health even at his advanced age, but there was very little to indicate a good psychic aura. In other words, the psychic part of his aura, or the psychic coloring in his aura, was only slightly above that of the average person. I have watched the bodies of extremely healthy men who had fine muscular development, or who were exponents of perfect health and exercise, and have noticed that while the physical aura indicated good health and vitality it was not any wider than that of the average human being whose health was good. On the other hand, we all know that through our Rosicrucian exercises, breathing exercises, and mental attitudes and study, we do succeed in greatly widening, enlarging and increasing the psychic aura around our bodies, and this psychic aura is the only one that can be extended or increased through mystical exercises. This is because the psychic aura is related so closely to Cosmic and divine energy, and because this energy is more or less unlimited and can be increased to a far greater extent than the health or vitality of the body.

Now all of this does not mean that man has three different auras around his body. Please do not mistake my words or misunderstand what I am saying. I see that some of you are smiling and wondering how a man can have three auras and not have three auras. I simply mean that there are three causes of the aura which appears around the human body. That aura is just one aura, but it has three different causes for its radiation. Let us assume, just for the sake of argument, that the physical body has an aura of about two inches around it as a result of the chemical composition of the body. Now let us assume that the psychic body within is also producing an aura. This aura, let us say, has been

increased through exercise and mystical principles until it extends about three or four inches around the body. But it does not appear as a *separate* aura coming out of some separate or distinct part of the body but blends itself in with the physical aura, except that it extends a little further outward. Then there is the emotional aura which at times—not always—affects the extensions of, or causes changes of color in, the aura that is around the body. So we see that there is only one aura but it is divided somewhat in its fields of extension and in its coloring.

Now in one of our Chapter monographs there is given there an experiment whereby different members are put on view before the other members with certain lights thrown upon the body in order that their auras may be seen. We ask such members who are exhibiting their auras to think of nothing definite at the beginning, and then to think of certain definite things momentarily, and we try to tell by the changes of the color in their auras whether their thoughts are of envy, hatred, jealousy, love, or what. If a person is momentarily jealous or envious, there will be some flashes of coloring going into the aura around the body that will indicate what the emotions are. But these are only momentary, or for one or two minutes at the most. Studying these emotional auras or emotional colors is not a method to determine what the real aura of an individual is. It is not a safe guide, in any sense, because it is only momentary and changeable. The only aura that is really definite and gives a key to the person's individuality is the wide, broad aura around the body that emanates from the psychic body within.

Let us say, for instance, that some member has a very wide violet or blue-violet aura indicating good spirituality and good Cosmic attunement and development. A blue-violet or a violet-white aura is a very definite indication that such a person is considerably developed along psychic, Cosmic, spiritual lines and such an aura remains quite permanent and steady in its color and dimensions around the body. Now if that person were to be attacked by some fever or disease that upset him for a day or so, there would be some red splashes of coloring in that aura which would plainly indicate that his body was not in a perfect, normal condition. You could not tell exactly by the coloring what was wrong, or anything of that kind, but you could simply tell that his physical body was not in the best health or in perfect vitality. Splashes of red in the coloring of the aura would indicate that there was a little temperature, or fever as it is called, and that there was some congestion or some destructive process that was not normal and

should be attended to. Unless you saw those red splashes in the aura day after day, for week after week, you would have no reason to believe that his health was abnormal in any permanent way.

On the other hand, let us say that some young man whose spiritual or psychic aura was well developed and had no red coloring in it anywhere, asked his sweetheart to go with him to a theater in the evening. And let us assume that she gave him an excuse by stating that she did not feel well and intended to remain at home and could not possibly go out for the evening. Then let us assume that the young man went to the theater alone and was sitting relaxed and quiet in the theater seat with his spiritual, psychic aura of a bluish-white plainly visible to those who could see it. And let us assume that after a few minutes he happened to notice, down in one of the front rows of the theater, his young lady friend sitting there with another young man enjoying the show, despite her claim that she was not well and would not go out. The young man might have a momentary suspicion, or emotion of jealousy or distrust, and even envy.

His emotions would be aroused, and for a few moments streaks or flashes of red, and especially of yellow, would shoot into his aura, and anyone who has seen this and understands it would know at once that the emotional side of himself was affecting his aura and producing this yellow or red, and not any physical condition of his body. This would be the emotional effect upon his aura and would not have anything to do with the psychic or spiritual aura that surrounds his body. And suppose that after a few minutes he had an opportunity to take a better look at the front rows and he discovered that the young woman sitting down there was not his sweetheart but someone who looked something like her. He would be instantly freed of his emotional reactions and would become calm and quiet, and these red or yellowish flashes in his aura would disappear.

On the other hand, if you should see a person whose beautiful psychic aura had flashes of green in it, you might know that either something was wrong with his emotions or possibly with his physical body because it is a fact that a person who has permitted himself or herself to become constipated in bowel movement for two or three days begins to have a yellowish-greenish tinge in the aura. But this yellowish-greenish tinge *might* come from the emotions, and so even this coloring is not a safe index to physical diagnosis of any kind.

The point I want to get at is that in one of our monographs we distinctly state that the



colors of the aura are not a safe index to all the emotional or physical or psychic conditions. For instance, we distinctly state that flashes of yellow do not indicate that the person is "of a jealous nature," or that flashes of green are not an indication that the person is of "an envious or suspicious nature," nor do flashes of red indicate that a person is considerably "envious and hateful" in his makeup. And when we ask an individual, such as a member at a Chapter meeting, to sit before the audience and have his aura tested, we must remember that the colorings we might see in the aura at that moment do not indicate what the person's real nature is; they are not of a permanent quality. In other words, a person who sits down for an aura test for a few minutes might be affected emotionally by a number of passing thoughts which might include a jealous or envious thought or a more or less hateful thought or a suspicious thought, each of which would produce some little flash of coloring in the aura, or the person's physical body might be disturbed just momentarily by some condition that would throw some coloring into the aura. None of these things would be of a permanent nature or indicate what the permanent aura of the individual really is. It is only after we see an individual time after time and notice what is the general and more or less regular and standard and steadfast coloring of the aura, that we can tell what the person's real aura is like—and especially in its widest part which pertains to the psychic aura.

So, the statement in some of our monographs that the emotions of a person may produce yellow for jealousy, red for hatred, or green for envy, or vice versa, is not a contradiction of the statement in other parts of our monographs where we say that the colorings of the psychic aura are not to be analyzed in the same manner. For instance, a more or less continuous or permanent tinge of yellow in the psychic aura does not mean that the individual is permanently affected by jealousy, nor a slightly reddish tinge in the aura does not mean the person is permanently and always of a hateful, angered mind, for the coloring may be caused by some chronic physical condition.

When we are testing auras, we must not confuse in our minds emotional or physical tests of a temporary nature with psychic tests of a permanent nature.

And by the way, in many of the cases of criticisms pertaining to "inconsistencies" the readers who made the criticisms overlooked the little word "emotional" in connection with what we were saying about the reactions and colors of auras. But that little word changed the entire meaning of the whole paragraph. All of us are

affected from moment to moment and hour to hour by various emotions or by anxieties. As long as we are still human and susceptible to human reactions and human emotions the aura will be so affected, but such changes or momentary reactions in the aura are not to be looked upon as an indication of the permanent nature of the body or mind or emotions, nor are they to be taken into consideration in connection with the study of our psychic auras, which are in no way affected by the temporary emotions of the human mind and consciousness.

### Is This Faith Healing?

Now that we have had our little talk about auras and I see that most of you feel happier this bright sunshiny day, I want to go into another subject that I know will not only interest those of our immediate Forum group, but will interest many hundreds of the members of the Forum family who read each issue of *The Rosicrucian Forum*.

Last night about ten o'clock a very sweet feminine voice called me on the telephone at my home and asked me whether she might see me this morning, and so I made an appointment for early this morning. She was not a member of the Order but she said she had a very important spiritual problem to present to me. In giving me her name, I instantly recognized that she was a woman fairly well known in this city because of her love for children.

In making further inquiries during the evening, I found she was a woman of about middle age who specialized in going to various homes and taking care of young children during the evening while the children's parents went to the theater or elsewhere, and that at least once a week she called together in some home a number of these children and told them interesting fairy tales and spiritual stories, and that very frequently she was called upon by these various persons to come quickly to their homes because a child was ill, or had been hurt in a fall or accident, and because this middle-aged woman seemed to have some peculiar healing power in which the children and the parents had great faith.

Well, early this morning the woman came to see me. I found her a very sweet little woman with a soft voice and a rather interesting mystical look in her eyes. She told me there were hundreds of children in this valley who dearly loved her, although she had no children of her own, and who constantly called upon her not only for bedtime stories or the weekly fairy stories but for help whenever they were very sick or had hurt themselves in some fall or accident.

She told me she had a "magic wand" which she wished me to "bless" and also to "bless" her in order that she might have increased power and efficiency in doing what she was doing. She had an interesting box out of which she took her "magic wand." This turned out to be a slender twig of wood cut from some tree, about eighteen inches long and tapering naturally toward one end, and in this tapered end there was a six-pointed star about two inches in diameter. The twig and the star had been carefully painted with gold paint and, the twig being bent a little and showing that it was a piece of a tree, the whole thing presented an interesting and, shall I say, intriguing picture. Then she told me that whenever children were very sick, with high fevers and temperatures, and the doctor was trying to do his utmost for them, the parents would send for her, or the children themselves would ask for her, and she would come to their homes and, dressed in white, much like a nurse, she would bend over them and wave this "magic wand" over them and they would claim to feel better instantly, and in fact in every case had made an improvement immediately after that.

She told me of cases where children had been hit by automobiles and were knocked unconscious and bleeding, and that while the parents were waiting for doctors or the ambulance to come they would telephone for her, and she would come pick up the child, and as the child was snuggled closely to her breast in her arms she would lay this "magic wand" on its little body and instantly the blood would stop flowing and the child would gradually open its eyes and smile, and upon seeing who was holding it would become electrified with new vitality, hope, painlessness and cheer. She told me of one case where a child had been vomiting for two days from a strange cause which the doctors did not seem to understand, because they had not had sufficient time to diagnose the condition, and then the child asked for her to come, and she says that the moment she came into the presence of the child and waved the "magic wand" in front of it, the child stopped vomiting and in a few hours was up and around in a normal healthy condition. She recited a number of very peculiar incidents which prove that strange mental and physical changes took place in these little children merely by touching or looking upon this "magic wand."

She said she believed that the wand or she herself was losing some power, and she wanted my benediction and blessing to strengthen these qualities, and I proceeded in a brief ritualistic manner to grant her wishes. I reminded her that she should not allow any adults to handle this "magic wand," unless they handled it with

gloves on, and never allow any sick persons to have it in contact with their bodies for more than two or three minutes at a time, or in other words, not to leave the "magic wand" with any ill person—either adult or child—overnight or throughout the day.

Now this woman is not trying to commercialize her "abilities" for in most cases she charges no fee and expects nothing. And she is not a member of our Order and she frankly admitted that she has never studied or read anything of a psychological nature or along the lines of metaphysical healing, and that she has read only one story, a fairy story, in which a fairy godmother or someone had a magic wand like this that did the same thing, and she had often read this story to the little children in their story-time hour.

Now the question is simply this. Is all the power that is being used so efficiently with these children a result of faith on the part of the children? Or is there something else at work here which we do not thoroughly understand? From my own point of view, and my own personal opinion, I have absolutely no faith in so-called magic wands or wands of any kind, and the only "wand" that I have ever seen used very efficiently is the little black stick in the hands of magicians on the stage who use it for the purpose of detracting your attention while they do something you do not notice. In that sense the little wand is very efficient. But I had to admit to myself that this gold painted one was intriguing and must have been mystifying to all the children who saw it, and especially after having heard the story about the fairy godmother or fairy who used a magic wand of some kind. But still, we have to face the problem of what causes these immediate physical and mental changes in the children during their suffering or agony by merely seeing or touching this "magic wand." The woman herself is undoubtedly and unquestionably sincere in her belief that God has given her some special power. She spent some little time telling me how in a dream or vision at night it had been revealed to her that she had been born with this power and she should use it, and she looks upon it as the most sacred thing in her life. For some reason she believes also that when this "magic wand" is in her hand, some divine, mysterious healing power that emanates from God passes from her body through the "magic wand" to the child.

Now I could have taken this woman and her "magic wand" over into our Science Building and into the laboratories and could have applied a number of very delicate instruments to the "magic wand" while she held it, and might have been able to convince her that no electrical or

other form of energy or Cosmic rays passed through the "magic wand" or were in the "magic wand." But that would not have answered the question. After all, can we be sure that even the most delicate and most sensitive instruments we have built can measure or detect any degree of the marvelous healing power that can emanate from the hands and through the body of an individual who is Cosmically attuned? We have some instruments that will measure the aura and will measure the radiations from the ends of the fingertips when the breath is held, as in giving contact treatments according to the Sixth Degree, and we have other delicate instruments that will measure the emotions and reactions much like the so-called lie detectors that the police department uses. But is it not conceivable that this wonderful healing power that flows through our bodies and might easily affect a child, can be of another higher rate of vibrations that no machine will detect?

This reminds me of the attempt made by scientists and chemists some years ago to find whether there was any healing power in the colorless, tasteless, odorless fluid extracts that Count Mattei in Italy prepared many years ago by subtracting from various herbs what he called the electro power of life. All these scientists could find was that these small amounts of fluids of different names were as pure as filtered, sterilized water, and that there was nothing chemical or of an energizing nature in them, and yet thousands of people in Europe had been benefited by them and a drop of some of them in a whole glass of water seemed to immediately produce a powerful and potent agent.

But to go back to this woman and her wand, she left me this morning with the assurance that she was happy to be able to do so much for children, and that she did not seem to have the same power to affect adults, and in fact in the few cases in which she had tried her wand and her power on adults there was absolute failure. Upon inquiry I found that these adults upon whom she has tried her "magic wand" had just as much hope, just as much faith, and just as much surety about her ability as have any of the children, and yet the results were not the same. If, then, the results she produces with these children are wholly a matter of faith on their part, why is she not more successful with adults? I could partly answer that question by saying that the quality and degree of faith on the part of the adults was not the same as that of the innocent little children, and you must remember we are reminded in many scriptural writings that unless we become as little children, or as imbued or enthused with the same faith and spiritual beliefs as little children, we cannot hope to enter into the highest degree

of spiritual relationship. And we all know that the faith of a little child is usually a very wonderful, complete and unquestionable thing.

Take, for instance, the faith or belief of a little child in regard to Santa Claus and Christmas. It is such a wholesome, wholehearted, sincere and honest belief, free from every degree of skepticism and even of questioning, that we cannot conceive of any higher or greater degree of faith. And I have learned in the past years that many adults who claim they have faith in this or that really do not have absolute faith. They have what might be termed hope or trust, but it is always accompanied by a little doubt, a little hesitancy, or a little skepticism and a little degree of, "Well, show me!" I do not mean by this that all adults are that way but the mere fact that an adult says he believes, or goes to the extent of following out that belief, does not prove that it is a pure and wholesome faith and belief, and that it is absolutely free of any degree of skepticism and doubt. Unfortunately, we have members in our organization who say they believe and have faith in what we are teaching, and yet upon occasion they will get together, two or three of them in someone's home, and begin to ask questions and tear apart the things they have been studying and analyze them in a manner that indicates that there was a lingering skepticism and a certain degree of doubt. And I have found in many years that those adults who still have a little skepticism hidden back in the recesses of their consciousness do not have the same results in all of their experiments as those who have absolute faith and belief. And I know we have all met avowed Christians who claimed that they were true Christians and accepted all of the Christian doctrines without doubt, and still upon occasion asked questions or made statements that indicated they had taken most of the Christian doctrines "with a little grain of salt." And that little grain of salt was one thing that prevented them from having the fullness of expression and realization that they should have.

However, the question still remains: Is this woman with her "magic wand" doing a wonderful work solely because of the simple faith on the part of children in her, or is she really one of those strangely appointed messengers of God and the Cosmic who have appeared in many parts of the world at many times and who are able to do wonderful things of an unusual nature simply because there is a need for such services, and God and the Cosmic have made the proper provision?

However it may be, we have to admit that this woman is doing a very wonderful work. And that reminds me that she is doing work of

a kind that sooner or later may bring down upon her the wrath of the gods of the medical profession or the various sciences, and that she may be arrested, persecuted, prosecuted, or what not, because of her attempt to do something without a legal license, or without authority, and attempting to do something that is interfering with the progress or development of the sciences or the medical profession, or stepping upon the toes of those who are in such a profession. You may smile at this, as I see you are, but nevertheless every school of therapeutics, every system of divine and magnetic healing, every system of spiritual help that has ever been offered and given to the public has had its victims who had to suffer through such persecution. There have always been those of the science and medical profession and other professions who insisted that such persons were "unqualified" and that they should be examined for their knowledge and preparation and their worthiness to do what they are doing or should contribute their abilities and their knowledge to the medical profession and especially to those representatives of it who have been duly licensed by the state or the county.

And yet, who is qualified to examine such persons and determine whether they are truly prepared, and have been truly instructed, and should be licensed? I know that I am not worthy or capable of asking a person of this type just how much he or she knows, and how great his or her preparation has been, nor could I determine from the answers given me by such a person whether he or she is worthy to carry on the work he or she is doing. This woman simply stated that some night during either a vision or a dream it was revealed to her that she should do this work and that she had the power for it. What right have I, and what qualifications have I, to determine whether that vision or dream was an hallucination or was real, or whether God and the Cosmic did not suddenly and instantly infuse her with a special power and ability which she is rightly using? Who has ever been able to determine whether the vision that Joan of Arc had was a real vision inspired by God wilfully and deliberately to make her a great leader, or whether the whole thing was an hallucination on her part, and she was working under self-deception regardless of the good she accomplished?

In the past years there has been entirely too much persecution of those who have new or novel or extraordinary or unusual methods of healing and treating disease. There has been an attempt on the part of some persons and groups of persons to standardize and establish a standard for therapeutic systems, and for those who attempt to heal or cure. And yet, Jesus the Christ, according to scriptural writings, was wholly un-

qualified, scientifically, to do the healing He did, and who could have passed upon His abilities and who could have said whether His methods and "technique" were up to some arbitrarily established "standard" or not?

I have always held that of the really most sincere personal and private things of each individual's life, that of religion and the choice of therapeutic systems for healing are the two most outstanding and important. I have always held that no persons—be it a group of scientists, medical men, politicians, police, clergymen, or others—have the right to assume that they can determine or should determine what you or I or anyone else should think and believe in a religious sense or what we should think and believe in a therapeutic sense. I believe that each one of us should have the God-given privilege to choose our own religion and to choose our own method of being healed or cured of disease. I believe there are no more important personal, private things in life than the free choice of our religion and the free choice of how we want to be healed or cured. And furthermore, I believe that half of the efficacy that lies in any benefit that may go to an individual from a physician or doctor lies in the choice of that physician or doctor. I believe that if an individual sincerely and honestly believes that only by taking a pink pill at the hands of a licensed medical doctor will he get well, in such a case half of the cure is made when that kind of a doctor gives to the patient that kind of a pill. And I believe furthermore that if a person honestly and sincerely believes he can be cured only by prayer and only when the prayers are uttered by a priest or a clergyman wearing a certain kind of gown or robe under certain conditions, half of the cure is made when that patient is given that form of treatment, regardless of the efficacy of the prayer. And I believe furthermore that if anyone believes a chiropractic system of adjustment or an osteopathic system of adjustment or the system of physiotherapy or hydrotherapy or electro-therapy or any other form of therapy is all that he should have, and the only thing that could help him, and the only thing he wants, not only should he be allowed to have that kind of treatment but half of the cure will be made when he is given that form of treatment in which he has such absolute belief, and that to force him to accept some other form of treatment at the hands of some other type or form of physician or doctor is to defeat the very purpose of the attempt to systematize and standardize therapeutics.

I may be all wrong in this personal opinion I have in regard to religion and therapeutics, but still, like the woman who was here with the

"magic wand" I believe it so firmly and so sincerely that I am going to fight in behalf of not only religious freedom but therapeutic freedom, and I am going to do my utmost as long as I live to see that each individual can still have and exercise that choice of freedom and be benefited spiritually or physically by the method, and by the means, and by the individual and by the system in which he has the utmost faith.

### "Mankind United"

Recently many of our members have brought to our attention a movement and much new literature under the name of "Mankind United" and many of our members are writing to ask what I think of the movement and especially what I think of it as of value to our members.

Personally I have read only a little of their literature and only one of their books, and have not attended any of their lectures, but a great many of our members throughout the country have attended their lectures and read much of their literature, and there seems to be one outstanding comment most of them make in fairness and without bias. They all agree in saying, "Most of the real fundamental teachings of the organization are like the teachings of the Rosicrucian Order." The second universal comment is that the teachings are very idealistic but not definitely practical, or in other words, there is no method given for applying the idealism in a practical way.

Now all I can say about the movement, therefore, is that if much of its teachings or many of its principles are like those of the Rosicrucian Order, just why should any of our members want to join with it and take up its studies? Unless a movement or a line of study is different from ours, or helps to make the Rosicrucian teachings more practical and more useful, why indulge in it or spend the time and money or especially the meditation upon it? And when so many say that the teachings of "Mankind United" are idealistic and not practical, then what is there in it to be of practical value to a Rosicrucian student? Even if the fundamental principles were exactly like our Rosicrucian principles and yet they were presented in a way that did not show how they could be practically applied, the AMORC teachings would still be of greater value.

One of the strangest comments that a great many persons have made after attending their lectures or reading their literature is that it would seem to them that many of the Rosicrucian fundamentals have been taken from the teachings of "Mankind United" because of the similarity. But why cannot such critics or commentators realize that perhaps some of these fundamental principles that are so similar to ours have been taken from the Rosicrucian teachings of the present and

past instead of the Rosicrucian principles having been taken from this newer movement? The ideals and principles of Rosicrucianism have been promulgated for so many centuries and are expounded in a more or less vague and general manner in so many textbooks that have been available in libraries and encyclopedias for many centuries that it would be possible for any authors or writers in planning a new movement to simulate or imitate or copy many of the Rosicrucian ideals. Therefore, I think that when such similarities are found, our members would do well to feel that perhaps these other movements have consciously or unconsciously copied some of the Rosicrucian ideals rather than that we have copied some of theirs.

And when it comes to a system of idealism that is not exceedingly practical and applicable in the practical affairs of life, I want to say there are many such idealistic movements that are almost totally free from very definite practical exercises and formulas for practical application. One such movement is the Bahai movement, and another such movement has been for many years the general Theosophical teachings of the Theosophical Society. Such movements talk freely and impressively about universal brotherhood and the debt each of us owes to all humankind as brothers and sisters or kindred, but not one of them attempts to go into the practical methods of demonstrating this universal brotherhood and proving it and applying it as definitely as do the principles and teachings of the Rosicrucians. For instance, in the Theosophical Society the earnest, sincere students have read for years of how the great and early masters of the Theosophical movement who came in contact with the great invisible masters were healed and cured almost instantly, or helped in three or four weeks with their ailments, or were benefited in other ways, but yet the Theosophical teachings have never ventured to give their students and followers any practical formulas, methods or exercises for healing themselves or healing others. It is useless to talk about what the great masters of some past period have done, unless there are definite exercises given whereby the present-day students can emulate what the great masters have done. In the Rosicrucian Order, for instance, there is not one thing we say or teach that was accomplished by the great masters that we do not try to teach our members to duplicate successfully and use in a very practical way. Rosicrucianism is essentially a system of practical mysticism rather than idealistic mysticism, and therein lies a vast difference.

And in the last twenty years or more we have seen at least eight or ten new movements arise and present themselves to the public under various leaders and with various claims of esoteric

leadership or power, and lacking any practical application or practical teaching. They have passed into oblivion in one, two or three years. It is well enough for our members to visit these kinds of movements and hear their public lectures or read whatever of their literature is available, but I do think it is a waste of money for our members to buy their books and pamphlets continuously or contribute to these societies or join them as members when there is nothing of a sound, practical nature that our members can use in addition to the teachings they are receiving from the Rosicrucian Order. It is not a matter of bias or prejudice with us, and we have no enmity toward these new movements which rise and fall like the tides of the sea. But we do feel when the question is asked, and especially when asked by a number of our members, that we should point out the difference between a school of practical philosophy and mysticism and a movement of idealism that is far from practical application, and which begins at almost nowhere in the scheme of things and ends nowhere except in oblivion.

### From Foreign Lands

I am sure it will interest all of our Forum family to know how some of our activities are being carried on in foreign lands. I have before me here a letter from Sydney, Australia, and it is a report from the Secretary of the AMORC Chapter in Sydney. Among the interesting things he reports is that the Chapter meetings are held in the finest part of the city in a magnificent building known as "Science House." This large building was built exclusively for the use of scientific societies, and the AMORC was considered one of the desirable organizations to occupy space in it. The Secretary reports that for the past few months the Chapter has had excellent attendance at all meetings in spite of recent heavy rains, and that the work and activities of the organization are going on in an excellent form with great enthusiasm.

Now this Chapter of our organization may seem to us to be far away, and in fact every time we think of anything or anybody on the other side of the Pacific Ocean we think of three weeks' travel by boat and thousands of miles of water and great distances and space. But the truth of the matter is that the members and officers of that Chapter are very close to us, and every one of us here at Headquarters can sense them almost instantly just as though we were trying mentally or visually to contact someone standing at the door of our offices.

I remember some few years ago we made an experiment to show how time can be eliminated or cut down so far as our foreign connections are

concerned, and so we went to the operator of our special radio station here at Headquarters and asked him to send our greetings to the Master of an Australian Chapter. We took note of the time when we first entered the operator's room and wrote out the message, and then took note of the time when the reply to our greetings came back and we found it just consumed seven minutes from the time we wrote our message of greetings and sent it until we had in our hands another message in reply. That is how close we are to most of our foreign branches, and of course when it comes to psychic communications or psychic contacts even these few minutes are cut way down. And so we do not want any of our foreign members to think that because they are in another land or another part of the world they are far from us, and we do not want to have our American members think at any time that the Frateres and Sorores of our Order who live in foreign lands are too far away to receive their prayers and good thoughts or should be looked upon as "foreigners" by our American organization.

We wish the activities of the Sydney Chapter the greatest of success and happiness, and want the members and officers to know that we often think of them and always send to them our love and good greetings.

### The Bacon-Shakespeare Controversy

To anticipate and answer many questions that will come to the Forum in the next few months as indicated by those questions which have already started to come to us, I want to say that the present widespread publicity regarding the opening of the tomb of Edmund Spenser in Westminster Abbey in recent days, has been greatly misrepresented and wrongly reported in many newspaper and magazine articles.

For many, many years—and perhaps for several centuries—there have been men and women who have argued that not only did Sir Francis Bacon write most of the plays attributed to William Shakespeare, and not only did Bacon indicate in many of his books and manuscripts that he had left a secret code that would reveal his authorship of those things, and not only did he actually reveal the code itself in some of his books, but that at the time of the transition of Edmund Spenser scores of contemporary writers, authors, poets and others contributed handwritten testimonials to the fame and ability of Spenser, and that these things were buried in the tomb or casket with Spenser at the time of his burial. And so, as far back as 1769, one Herbert Lawrence advanced the idea in a book that this wonderful collection of handwritten testimonials and complimentary epitaphs was actually contained somewhere in the tomb of Edmund Spenser. And,

in recent years, hundreds of advocates of the Bacon authorship of the Shakespearean plays have insisted that if the tomb of Edmund Spenser were once opened, these handwritten manuscripts would be found and that undoubtedly among them would be some specimens of handwriting of Shakespeare himself, and some specimens of Bacon's handwriting.

The interesting point about all of this is that there is very little of Shakespeare's handwriting to be found anywhere in the world today. Only two or three bits of his handwriting in connection with personal correspondence have ever been found, and two or three court or legal papers bearing his signature, and in nearly all of these his handwriting is different, and in practically every one of them the signature is materially different and almost illegible. Therefore, a comparative study of the handwriting of Bacon and Shakespeare has not been possible because of the lack of proper specimens of Shakespeare's handwriting. If, therefore, some longer specimens of Shakespeare's writing and Bacon's writing could be found in the Spenser tomb, it would enable experts to determine whether the original manuscripts of the Shakespearean plays were in the handwriting of Bacon or the handwriting of Shakespeare.

But this contention about what was in Spenser's tomb has gone on so strongly and so wildly throughout Europe and America that hundreds of persons have insisted that the Baconian Society of England, of which I have been Vice President for a number of years, should do something about it. I know that speaking for myself, many of the officers and most enthusiastic members of the Bacon Society of England have had little or no interest in any possibilities connected with the opening of Spenser's tomb, and that we have not attempted to pin the future of our faith in Bacon's greatness upon what might be found in such a tomb, and of course most of us were reluctant to want to violate the sacredness of Spenser's tomb by opening it and making the investigation that the theorists demanded. But the longer the opening of the tomb was delayed by the indifference of the Bacon Society or the conservative attitude of the Society, the more insistent became these theorists that there was something hidden there that various societies, including the Shakespearean societies, as well as the Bacon societies, were afraid to have revealed to the world.

So at last the Bacon Society did attempt to do something about it by securing permission to have Edmund Spenser's tomb opened. During the latter part of October and the early part of November of this year, the tomb was actually opened, and no accumulation of manuscripts of any kind was found anywhere in the tomb. Then

it was insisted that these manuscripts were hidden within the casket in which the body of Edmund Spenser was buried. You may realize the reluctance with which the Bacon Society or any other intelligent person would want to ask that this casket be opened, and the interred body revealed to public gaze or investigation. But I presume this will eventually be done in order to set at rest any doubts there may be as to what is in the casket.

Of course we must remember that there has been much mystery about all of this matter because the Francis Bacon tomb and casket were found to be very much different than what was claimed, and so were the grave and tomb of Shakespeare. And there has been much mystery about the changes that have taken place in connection with the statues and tombstones of these eminent men, and there is a possibility that when the Spenser casket is opened they will find neither body nor bones within its sealed area. But all of this mystery does not throw any definite light upon the controversy regarding the authorship of the Shakespearean plays.

Of course, if the very kind of manuscripts that have been anticipated would be found in the Spenser casket, and a study of the handwriting of Bacon and Shakespeare would reveal that the original drafts of the Shakespearean plays were all in Bacon's handwriting, then it would mean one of two things: Either Bacon was actually the author of all the Shakespearean plays, or he did the writing of them for Mr. Shakespeare. That is a possibility that has been overlooked, inasmuch as we know that Shakespeare's education was very greatly limited and we know his handwriting was very bad, and we know Bacon had been engaged by many great authors to revise their manuscripts and rewrite them and that Bacon had even spent a great deal of time in revising one of the official British editions of the Bible, and that he put a great deal of classical language into that revision of the Bible, and that he even revised some of the Freemasonic rituals as well as the Rosicrucian rituals. And it may be that William Shakespeare's original drafts of his plays were so badly written that at some time Bacon rewrote them and they might be found today in their complete form in Bacon's handwriting without proving absolutely that Bacon actually did compose them.

But it has always seemed to me, despite the fact that I too have been interested in this Bacon-Shakespeare controversy and have a large library of books and manuscripts dealing with it, that entirely too much time is being spent on such a subject when there are so many other interesting subjects connected with the life of Bacon which should have just as much, if not more investigation. We have never found all of the manuscripts

pertaining to Rosicrucianism that Bacon wrote, and have never had a complete outline of all of his life's activities in connection with the Rosicrucian organization of which he was Imperator for years, nor have we a complete record of his journeys throughout Europe in behalf of the Rosicrucian Order. And it would seem to me that if one half of the time that has been spent on investigations regarding the Bacon-Shakespeare controversy were spent in the study and analysis of Bacon's life and his own proved writings, we would all be more greatly benefited.

The world has been greatly benefited by the knowledge contained in the Shakespearean plays and the classical, historical beauty and knowledge contained in them has been established and recognized, and I cannot see where they would be improved in their value to the world by knowing precisely and definitely whether Bacon wrote them or Shakespeare wrote them. It is only our natural human love of mystery, and of fathoming mysteries, that makes such inquiries as the Bacon-Shakespeare controversies rise to great heights as a paramount issue in life. The very ones who have been arguing and have formed societies to investigate the claim that Bacon did actually write the Shakespeare plays would drop into significant passivity and complete rest from the moment the identity of the plays was established one way or the other. And even if their contention that Bacon wrote them were proved in some way, tomorrow or next year, these wildly enthusiastic claimants would simply say, "I told you so," and retire into oblivion.

The rest of the world would go on just as it has been going on, without one iota of important or valuable information having been added to our universal wisdom or knowledge. But the love of the ages, the love of fathoming a mystery, the love of delving into the unknown or the questionable is what keeps this whole matter alive. And when we stop to think that the mysteries of the mind in man and the mysteries of the Cosmic relationship between man and God are still completely unfathomed and are more worthy of investigation than any such controversy as the Bacon-Shakespeare one, we are dumbfounded to think that hundreds of intelligent men and women will spend a whole lifetime in critically analyzing page after page of old manuscripts and totally ignore the mysteries that are right at hand, and which would mean more to the salvation of the race and the advancement of the race of mankind than the solution of any other problem.

### **Sufferers From the Storm**

We are always considerably grieved and worried here at headquarters when we hear over the

radio or read in the newspapers that cyclones, tornadoes, sandstorms, and tidal waves strike any part of the United States and do any considerable damage, because in whatever district these disasters occur some of our members are sure to be involved.

I have here before me this morning a letter from the Grand Secretary of our organization in Hartford, Connecticut, and she tells me she and her family went through the worst part of the storm fairly well because having been through it several times before they were partly prepared and ready for emergencies, and know just what to do, while many never seem to be prepared and suffer from each storm in the worst possible manner.

I remember some ten or fifteen years ago when we were first having our conventions here in California, many of our eastern members wrote and said they would like to come to live in California, but they simply would not be able to be peaceful and happy with the constant thought in mind that an earthquake might come and destroy their homes and wipe them off the face of the earth. But in recent years governmental and other records show that California has suffered less from earthquakes than the rest of the United States has suffered from tidal waves, tornadoes, sand and wind storms, and what not. In fact if we look back over the last five years and examine the country we will see hardly any part of the United States that is absolutely free from any kind of storm or disaster, and the strange part about it is that those persons living in New York, New Jersey, and Pennsylvania who used to think it would be horrible to live in California where there is an occasional earthquake have discovered that their own eastern states now have earthquakes, and their cities are often shocked violently from the same cause.

Here at our science building we have one of America's largest seismographs for registering distant and local earthquakes, and we have many charts that have been furnished by the government and the Seismological Society of which I am a member, and it is easy to note that earthquakes most easily occur, or generally occur, in certain bands or locations of the earth, and there are many locations that have been free from them for many centuries. However, earthquakes are not the terribly destructive affairs that are often reported in the newspapers. They like to play up such things and make them appear to be horribly destructive. Average earthquakes, including the worst ones here in California and other parts of the world, do not last over three or four minutes. In that time buildings may be shaken down or partly shaken down, and some streets and territories may be disrupted with open fissures and cracks in the earth, but when the earthquake is



over the usual crops pertaining to any ranch or estate, and the animals, are safe, and the human beings are still alive and ready to make repairs and correct the damage that has been done by the earthquake.

In a few instances—namely, in the great earthquake of San Francisco as it was called—the real damage was done by the resulting fire. When gas mains and water mains break and fire starts and cannot be quickly exterminated much can happen to city dwellings that are built closely together, and especially when the fire is checked by the use of dynamite and other destructive methods. The earthquakes may last only three minutes, but in some cases the fire in the city or town may last three days or three weeks. But when cyclones and tornadoes and floods strike territories the damage is far more terrific because not only are homes destroyed and lives lost, but all crops are destroyed, and all animals, and after the whole thing is over the individuals in that particular territory are left absolutely helpless and with no assets with which to start life again.

Nevertheless, we feel very grieved and worried for those of our members and those of our friends who suffer through these so-called “acts of God.” I remember well that when Florida was going through the stage of being widely populated and new cities proposed and started in various sections of the seacoast, the American Indians living in the southern part of the country warned the white men that certain territories of Florida were unsafe because of cyclones, tidal waves, and storms which would appear at certain periods of every year. These Indians had built their homes away in the interior and in certain sections which they said were safe. However, the white man laughed at their predictions, and called them superstitious ideas, and yet in recent years the statements of the Indians have been proved correct, for nearly all of those cities that were built in places and sections which were taboo to the Indians have suffered from storms while the Indians have found their little hamlets and homesites perfectly safe.

Just as earthquakes follow certain trends and certain lines and certain bands around the earth and up and down in the northerly and southerly directions, so do cyclones, tornadoes, and tidal waves follow certain tendencies and repeat their activities at certain cycles of time and in certain years. All of this matter has been carefully tabulated by certain departments of the government, and by various scientific investigators. There is not much truth about the “will of God” or the “acts of God” striking wholly arbitrarily and without rhyme or reason at unpredictable periods of the year. Many insurance companies have prepared charts showing the possibilities of storms and tidal waves and every man and woman who

is contemplating buying or building a home in any particular section of the country can find out through the government or through other official departments of the state, or through scientists, what the probabilities are for these so-called “unexpected” storms.

Perhaps the greatest loss in all of these disasters is due to the terrific setback that it gives families and individuals in the course of their lives, making them begin at the beginning again with many disappointments and much despondency. It is not always just the loss of life that these families have to suffer, but also terrific privations for a long period of time. We are happy, however, when our members write to us that through our teachings, or because of our teachings and because of their understanding of certain fundamental principles, the privations suffered and their problems are less depressive, and that they have been able to meet them in a better way than heretofore. At least the principles of Rosicrucianism do prepare the individual not only for so-called “unexpected” events of life, but for all of the things that are expected, and are logical and reasonable and yet often saddening.

Our sympathy and sincere good wishes go to all of our members who have suffered in any way through any of the recent storms or disasters.

### **“The Church Universal” and Dr. C. Gilbert Taylor**

It is very strange how in various forms of human relationships when a man and his little business or movement are very small and unimportant, he will try to make an appeal to the public by claiming that he was formerly connected with some larger organization or some larger business, or some better known or well known individual. Such persons seem to think that they attract attention and power and importance to themselves by claiming they have been “formerly associated” with someone else.

This little introduction of mine is due to the fact that today I received a letter from one of our members in Fort Wayne, Indiana, who attended a public meeting on September 29 in Fort Wayne that was conducted by one Dr. C. Gilbert Taylor, “Arch Bishop of the Church Universal” and promoter of a movement known as “The Universal Temple, Ancient High Priests After The Order of Melchizedek (Incorporated)”. After the close of the meeting our good member asked this Arch Bishop whether he knew Dr. Lewis of the Rosicrucian Order, and knew anything about AMORC, and the answers he gave were astonishing. In the first place, he said he was well acquainted with Dr. Lewis, whose name was “Herbert Spencer Lewis, Sr.” and that Dr. Lewis was the originator of the Rosicrucian

Order throughout the whole world, and even in Egypt, and that there was no record of the Rosicrucian Order anywhere in foreign countries, and that Sir Francis Bacon had not been the head of the Rosicrucian Order. And furthermore, this mysterious Dr. Taylor claimed that for years he had been associated with me at the time the AMORC was established in America and that he "knew all about it."

I think that during the past twenty years I have heard from our members about this matter so often that it has become a standing joke with us. At least a thousand individuals in various parts of America who are giving public lectures, or publicly dealing with psychology or mysticism or who are conducting small nondescript mystical movements, have claimed that they were originally associated with me in the formation of the Rosicrucian Order in America, that they assisted in establishing the Order in America, and that they know all about me and all about our organization.

The strange part about it is that not one of these persons who have made such claims has ever been associated, even as a member, with AMORC, and certainly was never associated with me in the early days of the reestablishment of the Rosicrucian Order in America. In fact, those individuals who were really associated with me in the earliest form of establishment and through all the early, expensive, troublesome trials and tribulations of reestablishing the Rosicrucian Order in America are still members and still officers and are still associated with me. Take, for example, our Sovereign Grand Master, Thor Kiimalehto. He was the first individual who rendered any service to the Order by associating himself with me and my activities, and he is still with us and has always been with us. It is true that Ella Wheeler Wilcox and Fra. Elbert Hubbard did render some assistance, but they are no longer associated with me because they have passed through transition. But the real workers with me were Frater Kiimalehto and my wife and my son and several others who are still connected with the organization in New York and elsewhere. In the second place, my name is not Herbert Spencer Lewis, Senior, because not only is my first name not Herbert, but I have never used the name Senior because that would imply there was a son of the same name who was the Junior, and this is untrue. So these facts alone show that the Reverend Dr. Taylor does not know me at all.

In the third place, it is the most ridiculous thing in the world for anyone to claim that one individual like myself established the Rosicrucian Order throughout the world and established all of its temples, all of its buildings, all of its membership, all of its teachings and everything else it

possesses and has accomplished—all of these within twenty-five years. And then to claim that Sir Francis Bacon was never connected with the Rosicrucian Order is like trying to say that no one by the name of Christopher Columbus ever lived or set sail across the Atlantic Ocean or did any of the things attributed to him. For there are so many books, encyclopedias, and records—written and published before I was born—that associated Bacon with the Rosicrucians, and there is so much printed recorded proof of his connection, that the contrary statement is absurd.

For instance, several years ago when many of us from America were visiting in London and I was asked to deliver a lecture before the Baconian Society of London, the meeting was held in the very room and very building where Sir Francis Bacon met with others as his particular Rosicrucian headquarters, and that building has been known for years as the Bacon headquarters of the Rosicrucians. And there were framed pictures on the walls of various past Rosicrucian masters of the Order in London which had been engraved, printed, framed and hung on the wall before I was born, and our visitors there saw these things. And what must the two hundred or more members who went with us last year on a tour through the Mediterranean and Egypt and other parts of Europe think about all of this when they themselves saw Rosicrucian temples and headquarters and places that have been established and in operation for scores of years, and where they readily saw and admitted that the Rosicrucian activities there were of a more or less independent nature and not "owned and controlled" by me.

But I wanted to write a letter to this strange Dr. Taylor and tell him wherein he was falsifying and deliberately attempting to deceive some of our members, and so I scrutinized the literature he issues for his "Universal Temple" and the paper containing his "Articles of Faith" and application for membership, and yet no matter how carefully and exhaustively I looked at it even with a magnifying glass, I could not find on it anywhere the name of any city or town or street address of any headquarters that constituted official headquarters of this organization, or where Dr. Taylor could be reached by mail. Does it not seem strange that a movement that wants to claim to be universal and well established should have no definite street address or city location anywhere in the United States, or in the world, for that matter? All of these self-appointed leaders who like to criticize the AMORC or claim they were partly responsible for its existence make their statements publicly, more or less, but always verbally, and never in black and white, and they never sign their statements with their names so that there would be any legal responsibility attached to them. They avoid having any

definite address where they can be reached by mail, telegraph, telephone or the police, or by the Better Business Bureau or anyone else. They simply go from city to city, proclaim loudly who and what they are, accept money for membership, and then go on their way and leave the member sitting in the dark and wondering what is to come next.

We notice that in this particular case the application blank for the "Universal Temple" asks the applicant to pay eighteen dollars in advance for all instructions and degrees in this Order. In other words, the applicant pays this amount of money to the Rev. Dr. Taylor who passes on his way to some unknown destination, and the student or applicant waits to receive what is going to come to him. But if he receives nothing, he does not know where he can write, or to whom he can write, or where he can file any complaint. It is a strange reflection upon the intelligence of the American people, that is, upon some of them, that such men and such self-appointed leaders and lecturers can go from city to city and state to state and carry on their nefarious work and criticize everyone else, but never leave themselves in any position where anyone can reach them or hold them responsible for what they have said or done.

How can any of our members or friends believe that they are going to receive anything valuable or helpful or enlightening from an individual of this kind? The first thing that all honest and fair Americans like to see is some degree of responsibility. They like to know the name and address and the background of the individual to whom they give their money or from whom they are to receive anything. Why, they would not even think of giving a dollar for a bed sheet or two dollars for a bed pillow to an individual who would go around collecting the money and yet leave no name, no address, or no place of responsibility. And yet, with all of our American demands for honesty, frankness and a full "showing of all the cards on the table," still these men—and occasionally some women—can go around the country claiming they are representing a marvelous, wonderful organization and collecting money and securing pledges and promises from persons, and then disappear into a mist that is more impenetrable than the heaviest fogs that ever settled over London.

So if you hear anything about this new Universal Temple or this Dr. C. Gilbert Taylor who is "Arch Bishop of the Church Universal" ask him if he will put into writing his statements and criticisms about Dr. Lewis and the AMORC and you will find at once that he will hesitate to put anything into writing or sign his name to anything he has said. He wants to be responsible

for nothing and responsible to no one, so why should you put your faith in him?

### Reincarnation of Personal Characteristics

Here is an interesting question for the opening remarks of our morning Forum sessions. It comes from a member in Pennsylvania. He says we have touched upon so many points of the doctrine and matter of reincarnation but we have never answered this particular question: "Does an individual carry over from one incarnation to another any of the personal characteristics of appearance or any of the physical characteristics?" He goes on to explain that he wonders whether a person who is of the Japanese or Chinese race in one incarnation would carry over into the next incarnation some of the physical characteristics or appearance of the Chinese or Japanese race even though the person is reborn as one of the white race or another country or another nationality, language and so forth.

This is not a new angle, and it is not a new thought, but probably it is new to our members at the present time. I have known individuals who have spent many years in research along this line, and in connection with the astral influences or the influences of the planets at the time of birth upon an individual's personal appearance. I knew one eminent astrologer—with whom I would associate myself for several hours each day and night for many months, and help him with his studies—who was an expert in this matter. This man was known in Europe for many, many years as a famous astrologer, and his father or grandfather had been the official royal astrologer and herald of the Court of England many years previously, and through that connection and descentance he was well known indeed and had in his possession many very valuable astrological manuscripts which I had the privilege of studying and examining and putting to practical test for many years. He used to instruct me and delight me by riding with me for hours at a time in the subway or the New York elevated trains and other crowded places where he would point out to me by the physical appearance of some persons sitting opposite us their probable birthdate (the probable date, month and hour of their birth). After deciding upon each one and telling what he thought, we would politely make inquiries of the individuals and check up on the astrologer's statements, and I found that in practically every case he was correct within five or ten minutes of the hour of birth, and nearly always correct in regard to the date and month. It was a delicate matter to approach strangers and ask them about such intimate details, but I am happy to say that in the average case the man or woman—young or old—was always very considerate. And of course we were always extremely polite about it.

But he practically convinced me, as he had many others, that the time of birth, the hour of birth, date of birth, etc. had a very considerable bearing upon the physical appearance of the person, not only the countenance of the face but the form of the body, shape of the fingers and fingernails, and moles or other marks or blemishes on face, neck and arms. And of course I have always believed, and still believe, that the date and hour of birth have a very important bearing upon the molding of certain outstanding characteristics of personality or character in each individual, and especially in determining certain natural tendencies toward such abilities as may make the person successful in some trade, profession, art or hobby. But after over twenty years of such careful experimentation with astrology and the keeping of hundreds of horoscopes and checking up on them, I came to the conclusion that has been reached by every other scientific investigator of the matter, that the positions of the planets at birth and from day to day and month to month do not compel, or absolutely determine and force, individuals into certain situations or make them do certain things or have certain experiences including accidents and so forth.

I found that the human mind and will power are of far greater influence in such matters than the date of birth. While it is true that the astrological or astral influences at the time of birth might determine certain latent characteristics that could be developed, and point out unfortunate ones—which can be overcome by the use of will power and mental training—and it is also true that from week to week and month to month throughout our lives certain positions of the planets do mildly tempt us, or cause us to lean toward certain tendencies, still, they in no wise compel us to accept them or accede to them. I have found, generally speaking, that the individual who “lives his horoscope” is one who is like a piece of cork floating on a stream and bobbing up and down as every little wave moves him, or moves according to the winds that blow; and in nearly every case such a person is unsuccessful, unhappy, and like a ship at sea without a rudder. And I have found in many, many cases that when such persons begin to use their will power and mind, or take up such studies as ours and learn how to control and direct their lives, they are not led into such temptations or tendencies and become definitely successful in one direction or another.

But to go back to this matter of countenance and appearance as a result of past incarnations, I want to say that if it is true that the date and hour of birth influence our appearance, and if we are able from a carefully made horoscope to give a fairly good and accurate description of a person we have never seen, and if it is true that the

astral vibrations at the time of birth have much to do with the determining, forming and molding of our appearance and countenance, how then can we also believe that our appearance in a previous incarnation determines our physical appearance in this incarnation—unless we assume that the past incarnation with all of its experiences also determines at what hour, minute and day we shall be reborn? This is still a mooted point, and there is much evidence on both sides of the argument, and I am not prepared to say boldly and definitely that either side of the argument is right.

But I can say this, that I know a great many persons in our organization and outside of it whose past incarnations I have been able to see and determine and learn, and in many many cases I have found that these persons were of various oriental types in their past incarnations, and yet have no oriental appearance either in the face or body or in language or tendencies in the present incarnation. And therefore I cannot see how the past incarnation has definitely influenced them except in some matters of personality that are very much veiled and not revealed except under certain psychic experiences. But most certainly I would not say—or agree to any argument, contention or claim—that in the present incarnation our physical appearance is in any way the result of the physical appearance we had in a previous incarnation.

### “A Living Testimonial”

We have heard so often, especially in connection with Christian religious doctrines, that a man or a tree or any living thing is best known by its fruits—the fruits it produces in a natural way or the fruits of its labors or its thoughts.

This thought came to my mind today in connection with a letter that was brought to my attention, and it brings to mind many associated thoughts. We have said over and over in our literature that it is not necessary for a real Rosicrucian student to go about his daily affairs clothed in any special manner which would identify him as a Rosicrucian student, or wearing a lot of badges or earmarks, or to go about proclaiming himself as a student of Rosicrucianism or a member of the Rosicrucian Order. In fact, there are thousands of our members who have been active with us for many years, and whose nearest relatives and friends do not know that they are members of our organization, and we have never felt that it was necessary for them to make any explanation about it.

But nevertheless, it is impossible for the average man or woman to be a member of our organization and even partly or casually follow most of our principles and teachings without sooner or later revealing to his closest friends and

acquaintances that there is a great change taking place in his life, or that he is associated with something that is enabling him to improve himself and his position in life. And we have proof of this in hundreds of letters and records received yearly. Very often the member himself does not notice the changes taking place as quickly or as readily or as conclusively as do friends and acquaintances or the closest relatives. In fact, many members freely state that they are often surprised by the comments friends or relatives make regarding the change that has taken place in their mental attitudes or in their health or in their general spirits and in their success and progress through life generally.

But one of the best forms of propaganda—or advertising if you wish to call it so—is not the so-called “testimonial” in printed words such as some organizations use and of which we make little use in our literature, nor the actual spoken word of recommendation which many of our members do use from time to time and which has greatly augmented our membership in the past years. The really better form of propaganda is that which comes from the silent, unostentatious endorsement of our organization and its teachings shown by the individual members in their own conduct or in their mental attitude or character or general spirit, and which is very definitely observed by friends and acquaintances. It is by such “fruits” of the Rosicrucian tree, as you might say, that the nature and quality of the tree is recognized, and others are tempted to want to eat of the fruit. Take, for instance, this letter which has come to my attention today from a Frater in Coral Gables, Florida. He says in part:

“I would like to take this opportunity to inform you regarding a younger brother who has just recently joined AMORC. This brother is several years younger than myself and is quite a fine artist, not one of the commercial type. I have never said a great deal to him about the Rosicrucians except at certain times when the opportunity presented itself in connection with some incident where I could drop a slight hint here or there. As you no doubt realize, an artist has rather fixed ideas on a good many things. Therefore, imagine my surprise when he came to me one day and said, ‘Charles, I have decided that I want to join AMORC, and I want you to help me make out my application. Also, I want you to know that this desire has been brought about within me by the wonderful progress and change that has taken place in you in the past year and a half. I have never seen anything like the change that has come over you during that time. The Rosicrucian literature has never been studied enough by me to make any definite appeal, but anything that can bring about the wonderful change in you, must certainly have something

grand behind it; therefore, I now desire to join AMORC.’”

This sort of letter is not new to us and it is not being introduced here in the Forum because it is a novelty, or unique, or unusual or particularly “timely.” But it does answer many questions that have come to us from members as to whether it is necessary for a Rosicrucian student or member to act differently or to take a very definite and assumed or unnatural part in life in order to carry out the doctrines or teachings or principles that are being inculcated in him through the weekly monographs. We have said over and over that we do not like the over-pious attitude of some persons who, after joining some religious or philosophical movement, feel that they must go around carrying their new convictions on their sleeves or constantly proclaiming them or continually correcting other persons and calling attention to their natural errors. We have said over and over that a true Rosicrucian student practices no hypocrisy for the benefit of others or his own benefit and that he assumes nothing except that which gradually becomes natural to him, and that he does not have to act any part as would a player upon a stage.

We believe that if the average student and member will just apply most of the principles, or all of them, in a natural, conservative and honest manner without any hypocrisy or artificial piety, he will not only benefit himself but he will become so much happier, so much more successful, so much more cheerful that the gradual change in his whole attitude and the activities of his life are sure to impress others and call their attention to the fact, not that he is a Rosicrucian or not that he belongs to something that is secret or mysterious, but that he has found his place in life and found a better viewpoint, and an improved relationship to all of the things of life. This changed condition is sure to make an impression upon those who are observing or seeking or who are serious in their analytical viewpoint of life. Then only by questioning will they discover whether this improved person is a Rosicrucian student or a student of something else. And if they are interested, they will seek to gain more information about the organization.

But the point is that just a little practice, just a little sincere and honest application of the ideals and principles of Rosicrucianism will not only effect many important and serious changes for the better in the life of each member, but these changes will become noticeable to others and will thereby prove to the member himself and to others that a change of mental attitude and a change through understanding and a change through sincere and honest living can bring about better conditions in all worldly and material af-

fairs to such an extent that they are observable to others, and therefore must be of consequence to the member. It is far different from studying a mere philosophical system filled with empty or shallow or impractical platitudes. The Rosicrucian system does gradually make material changes in the life of the individual and whatever may be the source or cause of these changes, they are tangible enough, demonstrable enough, and sufficiently revealing and practical to become observable by others, and therefore the member is deriving a benefit from the studies and their applications that he would not secure from some other movement that is purely idealistic and impractical.

### The Mysteries of Tahiti

One of our members submits to the Forum today this question: "Can you make some illuminating and helpful comments in regard to the article which appeared in the June 1938 issue of *The Rosicrucian Digest* entitled 'The Mysteries of Oriental Nations' by a Prince of Tahiti?" She said that she had just finished reading the book entitled "The Lost Continent of Mu" by Churchward when she came upon this special article in *The Rosicrucian Digest* and would now like to know if we can clarify some of the veiled references contained in that article about the oriental mysteries.

I want to say to all of our members in this regard that I asked the Editor of *The Rosicrucian Digest* to publish this special article by the Prince of Tahiti just as it was written, without any attempt to make any comments or any explanatory additions because I felt that he purposely wanted to deal with these mysteries in a more or less veiled manner, hoping that those who had ever passed through an oriental initiation in the Pacific part of the world would understand, and that others who did not understand would be led to investigate. I know that the author of that article is thoroughly familiar with "A Land of Reincarnation" which was described by me in the May, 1938, issue of *The Rosicrucian Digest*, and I know that he knows much about our work and much about the average Rosicrucian viewpoint or knowledge or oriental mysteries. Therefore, if he had wanted to be more illuminating and more explanatory, he could have been so, but for some definite reason he did not wish to be so, and I do not feel it is my duty or my obligation or my privilege to make any comments about what he has said.

In the first place, it takes an oriental with the oriental consciousness and type of mind to understand thoroughly most of the oriental forms of philosophy and mysticism. The average individual of the Western World can never comprehend these things. In the first place, most of the prin-

ciples of oriental mysticism and philosophy do not apply and would not apply to the daily affairs or to the spirit and nature of the average western individual. I have always felt that in this regard both Madame Blavatsky and Madame Besant and the whole Theosophical Society were very much in error in attempting to promulgate in the Western World a philosophy or form of mystical philosophy that contains so many oriental terms and so many oriental principles that were not understood by the Western World individuals nor of any value or usefulness to them. Take, for instance, the Yogi system of breathing and of meditation. It seems to the western mind like an absurdity or something that is ridiculous or a waste of time or impractical.

And really, after a thorough investigation of all of their methods, we have found that, so far as the average western type of mind is concerned and our western form of living is concerned, the Yogi system of breathing and meditation and other mystical exercises is unnecessary and of little usefulness. It is much like trying to introduce into the Western World, or let us say here into the United States, the form of diet or daily food that is not only adaptable but enjoyable and needful to the individuals of China or Japan or India or Tibet or some other Asiatic or oriental country. Such diet or customary food may be very necessary to those in their countries where the food and diet is used daily and it may be even of therapeutic value or of physiological value to their bodies and of some value to their spiritual forces and nature, but for the same reasons that such food and diet would be necessary and useful to them in their countries, it would be of no use and no value to those here in the Western World.

I did not expect that any of the principles or ideas outlined by the Prince of Tahiti in his carefully prepared article dealing with "The Mysteries of Oriental Nations" would be thoroughly understood by any of our members or of any value in a practical way. But I did hope that our members in reading such an article would gradually come to realize how differently and how distinctly unique was the viewpoint of the orientals in regard to many fundamental principles and yet how similar in many important matters were the fundamental truths of mysticism throughout the world. I also wanted our readers of *The Rosicrucian Digest* to have a little better understanding of what is actually taking place in oriental lands in connection with mysticism and philosophy and spiritual development as compared with what is being done in the Western World.

And may I say in connection with this that a great many members of the Rosicrucian Order living in oriental lands have from time to time been part-time members of our American juris-

diction and have received in the formal proper manner our Western World Rosicrucian monographs every week for careful study. Invariably we learn from them that the Western World system of mysticism and Rosicrucian philosophy and practical philosophy is far more helpful, far more understandable, and far more advanced than anything they have found among their own people in their own countries. Of course we must remember that an individual living in an oriental country who has had sufficient education in the English language and English customs to be able to understand and desire the Rosicrucian monographs in the English language, is typical of the more advanced and more progressive individual and therefore he has partly outlived the very ancient form of philosophy and mysticism that has prevailed for many centuries in his country, and he is better prepared to understand and apply our Western World form of mysticism. But the one thing that always puzzles these oriental members or foreign members of our Rosicrucian Order, especially those living in India or Tibet or parts of Asia, is why in the world there are any Americans or persons living in the Western World who believe that some teacher or specialist or self-appointed leader from India or one of the oriental countries can come to America or one of the Western World countries and claim that he has something of an oriental philosophy to offer that is of more value or better application than anything we have in the Western World. And this has puzzled me, too, and I have talked to one or two very learned Swamis in the past who have admitted that they greatly deplore and are considerably puzzled by the attitude of Americans and Western World persons who accept these preposterous claims made by Asiatic or oriental teachers who try to tell us in the Western World that the old mystical philosophical schools of the Orient have the grandest, most inspiring, most illuminating and helpful system of philosophy.

The strangest part about it is that in our Rosicrucian monasteries, schools and temples in India, we have as members many of the most advanced, most profound thinkers along mystical and philosophical lines who are natives of India or have lived in India for a long time and who have frankly stated that they have never taken any deep interest in the popular forms of pure Indian or Yogi or Hindu philosophy or mysticism. Whenever we receive from India, as we often do, any books, pamphlets or magazine articles dealing with the higher principles of mysticism in life or dealing with philosophical matters of life, and note that these articles or pamphlets or books have been written by eminent Indian authorities living in India, we invariably find that these persons are associated with some of the Rosicrucian

institutions of India or at the present time active members of the Rosicrucian Order in India or somewhere else, and very often associate members of our own American jurisdiction. And they all frankly tell us that in the Rosicrucian monographs and system of instruction is to be found everything that is good in any of the Indian, Yogi or Hindu philosophies, and anything that is practical in any of the oriental philosophies, and that our Rosicrucian teachings certainly do eliminate all of the veiled, idealistic, impractical, unsound and purposely confusing mystical principles to be found in many of the oriental philosophies. And yet there are hundreds, if not thousands in America, thinking men and women, who will deliberately and knowingly pass by or evade a free public lecture in their own town dealing with modern Rosicrucianism or evade and refuse to look at any of our books or magazines in the public libraries, and deliberately seek for and attend the lectures conducted by some oriental, self-appointed teacher or authority, or read some of the old oriental philosophical books that are still to be found in some of the American libraries.

### The Origin of Holidays

One of our members brings to the Forum today a question that is quite timely. He wants to know if there is any mystical significance or any mystical symbolism attached to such holidays as St. Valentine's Day, Hallowe'en and Thanksgiving Day.

Many of the holidays throughout the year, especially those that are semi-religious or wholly religious, are actually modified pagan or heathen holidays and some of them, especially like St. Valentine's Day and Hallowe'en, and a few others, are the result of a combination of pagan and mythological holidays or ceremonies. But there is no real *mystical* significance attached to any of them except what one may interpret from the old and original pagan or mythological explanations. I think the average encyclopedia will give you as good an understanding of some of these holidays as any book to which you can turn. But in modern times various countries which love to have seasonable holidays have adopted these ancient holidays merely as an excuse for celebrations or entertainments. Of course Thanksgiving Day is more or less modern, and is based upon something other than pagan religions or mythology, but still there are certain elements connected with the day that do pertain to very ancient folk-customs. Certainly there is nothing in their present-day significance or symbolism to be of interest to deep students of mysticism.

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